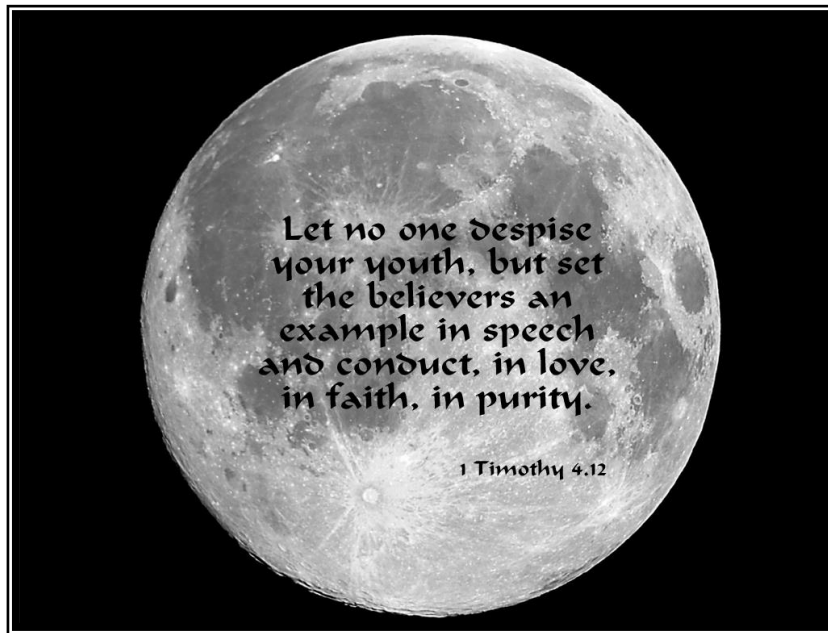


CLASS NOTES - 1 & 2 TIMOTHY & TITUS

Taught By Robert Stapleton



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I, II TIMOTHY AND TITUS

Robert Stapleton

CLASS DESCRIPTION:

1. A detailed study of the books of I and II Timothy and Titus.
2. Emphasis is given to the work and qualifications of elders and deacons.
3. Emphasis is also given to the work of the evangelist.

COURSE ASSIGNMENTS:

1. One of the following books is to be read during the quarter with a reading log kept and critique written of the book.
 - A. Your Preacher, Charles Hodge.
 - B. Training Men To Preach, Claude A. Guild.
 - C. The Preacher and His Work, Jack Meyer.
 - D. Bigger Men for Better Churches, Cleon Lyles.
 - E. How To Make It As A Preacher, J.J. Turner.
 - F. Don't Take It Personally, But..., Jack D. Duty.
 - G. Elders, Those Who Watch Over Souls, Bill Jackson.
 - H. A Re-Evaluation Of The Eldership, Dayton Keese.
 - I. The Elder And His Work, Robert R. Taylor, Jr.
 - J. The Deacon And His Work, James Bales.
 - K. ...With The Bishops And Deacons, James D. Cox.
 - L. Behold the Pattern, Goebel Music.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be submitted to instructor no later than the beginning of class day during the finals week..
 - B. Your log will count for 10% of your total course grade.
3. Instructions concerning critique.
 - A. Should be composed of a three to five page double-spaced outline.
 1. Watch your grammar and spelling.
 - B. Critique should be turned in no later than the beginning of class day during the finals week.
 - C. Critique will count for 20% of you total course grade.
3. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 35% of your total score.
 2. Any additional credit will be at the instructor's discretion.
4. Memory Verses:
 - A. The following verses are to be committed to memory:
Matthew 7:21-23
John 1:1
John 8:32
Romans 1:16

Acts 20:28

2 Timothy 2:15

2 Timothy 3:16, 17

2 Timothy 4:2

Titus 2:11

- B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.

OUTLINE I TIMOTHY

Robert Stapleton

BACKGROUND INFORMATION:

1. Timothy:
 - A. Born in Lystra (Acts 16:1-3), to a Greek father and Jewish mother.
 1. Was brought up in the Jewish faith and was taught the Scriptures from early childhood - 2 Tim. 1:5; 3:14, 15.
 - B. Obeyed the gospel during Paul's first missionary journey - 1 Tim. 1:2; 2 Tim. 2:2.
 - C. Shared in the evangelism of Macedonia and Asia and aided Paul during his three year preaching tour at Ephesus.
 - D. Accompanied Paul as far as Asia - Acts 20:4.
 - E. Was with Paul in Rome during his first imprisonment, as his name appears in the the headings of Colossians 1:1 and Philemon 1.
 - F. Near the end of Paul's life he joined him at Rome - 2 Tim. 4:11, 21.
 1. There he suffered imprisonment, but was later released - Heb. 13:23.
 - G. Although often understood to be a youth, he was actually at least thirty years of age - 1 Tim. 4:12.
2. Date of Writing:
 - A. Uncertain.
 - B. Perhaps written during the period following Paul's release from "house arrest" in Rome - Acts 28:30.
 1. If so, then written in the latter part of A.D. 62 or the early part of A.D. 63.
 - C. Others have suggested A.D. 66 or 67, as Paul was passing through Macedonia.
3. Place of Writing:
 - A. Uncertain.
 - B. Possibly Macedonia if you ascribe the latter date for the writing of the book.
4. Outline of Book:
 - A. Part One - 1:1-20.
 1. Salutation.
 2. Paul's Charge to Timothy - 1:3-5.
 3. Teachers without Understanding - 1:6, 7.
 4. The Law and the Gospel - 1:8-16.
 5. Paul's Doxology - 1:17.
 6. Commitment Against Apostasy - 1:18-20.
 - B. Part Two - 2:1 - 6:2.
 1. Sound doctrine on Public Worship - 2:1-15.
 - A. Public Prayer for "all men" - 2:1-7.
 - B. Proper Relationship of men and women in the public assembly - 2:8-15.
 2. Sound doctrine for overseers - 3:1-7.
 3. Sound doctrine for men and women servants - 3:8-13.
 4. Proper behavior for Christians - 3:14-16.
 5. Doctrines of demons - 4:1-5.
 6. A twofold charge to Timothy - 4:6-16.

7. Specific instructions to Timothy - 5:1-6:2a.
 - A. Timothy's example - 5:1, 2.
 - B. Honor for older widows - 5:3-10.
 - C. Younger widows - 5:11-16.
 - D. Double honor for elders - 5:17-20.
 - E. A special encouragement to Timothy - 5:21-25.
 - F. Honor for masters - 6:1, 2.
- C. Part Three - 6:3-21.
 1. A description of the enemy - 6:3-10.
 2. A description of the man of God - 6:11-19.
 3. A final charge to Timothy - 6:20, 21a.
 4. Benediction - 6:21b.

COMMENTARY:

CHAPTER ONE:

Verse 1

1. Paul, an apostle...
 - A. Some had cast doubt upon Paul's right to be an apostle.
 1. Here he typically refers to himself as an apostle to point to his true nature - Rom. 1:1; 1 Cor. 1:1; 2 Cor. 1:1; Gal. 1:1; Eph. 1:1; Col. 1:1; 2 Tim. 1:1; Titus 1:1.
2. ...by the commandment ...
 - A. Paul had been designated by God as an Apostle - Acts 13:2; 26:14-18.
 1. His designation was by command (Greek - "epitage"), not something that Paul took upon himself.

Verse 2

1. My own son in the faith...
 - A. Literally, "my true child in the faith."
 1. Reference to Timothy being "legitimately born" by the faith.
 - B. "The faith" here is the Christian religion which:
 1. Is to be continued in - Acts 14:22; Col. 1:23.
 2. Is to be established in - Acts 16:5.
 3. Is to be obeyed - Rom. 1:5.
 4. Is to stand fast in - 1 Cor. 16:13.
 5. Is for one to examine himself to see whether he is in it - 2 Cor. 13:5.
 6. Is to possess unity - Eph. 4:13.
 7. Is to be established in - Col. 2:7.
 8. Will see some shall depart from it - 1 Tim. 4:1.
 9. Can be denied - 1 Tim. 5:8.
 10. Can be erred from - 1 Tim. 6:10.
 11. Can be overthrown - 2 Tim. 2:18.
 12. Can be kept - 2 Tim. 4:7.
 13. Must be sound in - Titus 1:13.
 14. Must be contended for - Jude 3.

2. ...grace...

A. Unmerited favor.

1. G – God's.
2. R – Riches.
3. A – At.
4. C – Christ's.
5. E – Expense.

B. The highest good for the guilty.

3. ...mercy...

A. Grace in action.

4. ...peace...

A. The result of mercy and grace - Phil 4:7.

Verse 3

1. ...abide at Ephesus...

A. "Besought" - Greek - "parakaleo" - "to appeal to," "to encourage," even "to beg."

1. Paul used this word in Philemon 9; Eph. 6:4; Col. 3:21.
2. He further uses this word several times in instructing Timothy and Titus on how to instruct the brethren - 1 Tim. 2:1; 5:1; 6:2; 2 Tim. 4:2; Tit. 2:6, 15.

A. Here it conveys an encouraging, comforting, and helpful concept.

2. ... that thou mightest charge some...

A. The word "charge" ("parangello") means "to instruct," with a note of urgency.

1. It suggests the idea of to "preach" or "insist on."

3. ...teach no other doctrine.

A. Paul constantly places a great emphasis on sound doctrine - 1 Tim. 1:10; 4:3, 6; 6:1, 3; Tit. 1:9; 2:1; Gal. 1:6-9.

B. Here the problem was probably Judaizing teachers.

Verse 4

1. ...fables...

A. I.e. Jewish fables, imaginary occurrences, traditions, which had been handed down from generation to generation.

1. Paul also warns about such fables in Tit. 1:14; cf. 2 Pet. 1:16.

2. ...endless genealogies...

A. This was a part of the Jewish custom.

1. Great care was taken to be able to trace their lineage to which tribe they belonged.
2. Also, it helped in tracing the lineage of the Messiah so that it would be kept pure.

3. ...minister questions...

A. Promoted speculations, disputing, wrangling, and strife.

4. ...rather than godly edifying...

A. The tracing of such genealogies did not result in faith.

1. Therefore, the need to stress the necessity of seeking after that, which would produce faith - Rom. 10:17.

Verse 5

1. Now the end...
 - A. The three things mentioned here, a pure heart, a good conscience, and an unfeigned faith, result in one being able to properly serve God.
 - B. Paul's commandment (v. 4) would properly result in a sincere faith.

Verse 6

1. From which some having swerved...
 - A. Apostasy.
 1. They had been in the faith, but for one reason or the other, they had turned away.
 - B. Even though they had turned from the faith, they were still viewed as members of the Ephesian church.
 - C. The "swerving" indicates a missing of the mark - 1 Tim. 6:21; 2 Tim. 2:18.
 1. They had literally "wandered away" - 2 Tim. 4:4.
2. ...unto vain jangling...
 - A. I.e. vain talking - idle talk - Tit. 1:10.
 1. Claiming to be true teachers of the Scriptures, they, instead, were filled with empty, futile, and useless words or doctrines.

Verse 7

1. Desiring to be teachers of the law...
 - A. These sought the "prestige" which was paid to those who were acknowledged as teachers of the Law of Moses.
 1. They had failed to correctly understand the point and purpose of the law.
 - B. What they taught was out of harmony with the gospel - 1 Tim. 1:11; 6:3, 4.

Verse 8

1. But we know...
 - A. Paul shows his respect for the law.
 1. However, in doing so, he does not advocate an adherence of such.

Verses 9, 10

1. ...the law is not made... (v. 9)
 - A. The righteousness is made righteous by faith, not by the law - Rom. 7:14.
2. ...them that defile themselves with mankind... (v. 10)
 - A. I.e. sodomy.
 1. Homosexuality is under discussion here - Rom. 1:26, 27; Lev. 18:22; 20:13; Gen. 19:4-9.
3. ...men stealers... (v. 10)
 - A. Speaking of stealing people to sell into bondage.
4. ...contrary to sound doctrine. (v. 10)
 - A. Paul stresses the concept of sound doctrine in 1st and 2nd Timothy and Titus - 1 Tim. 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9; 2:1, 8.
 - B. Here the word "sound" refers to a "healthy" doctrine.
 1. We see a connection to the "sozo," "to save," which literally means to heal, to save or free from disease, or save from death.

- A. Luke uses the term quite often in regard to physical health and safety - Lk. 23:25; Acts 27:20; 8:48; 14:9.
- B. Both Luke and Paul use the term figuratively in respect to spiritual health and safety - 1 Cor. 1:21; Lk. 19:10; 2 Tim. 1:9; Tit. 3:5.

Verse 11

- 1. ...glorious gospel...
 - A. That gospel essential to salvation - Rom. 1:16, 17.
 - B. There is an essential relationship between the gospel (kerugma) and the doctrine (didache) of the Christian faith.

Verse 12

- 1. ...counted me faithful...
 - A. God honored Paul by selecting him.
- 2. ... putting me in the ministry
 - A. Literally, "appointing."
 - 1. The same as the word "set" in 1 Cor. 12:18, 28.

Verse 13

- 1. ...blasphemer...
 - A. See Acts 7:58 to 8:3; 9:1- 4.
 - B. See also Phil. 3:4-12 where Paul speaks of his life without Christ

Verse 14

- 1. And the grace...
 - A. Paul expresses his great joy and appreciation for the mercy and grace of God that saved him.

Verse 15

- 1. This is a faithful saying...
 - A. Used only in Paul's letters to Timothy and Titus - 1 Tim. 3:1; 4:9; 2 Tim. 2:11; Tit 3:8.
- 2. ...that Christ Jesus came into the world to save sinners...
 - A. Note that Paul, a converted Jew, readily confesses the Messiahship of Jesus.
 - 1. Paul states that to confess such is worthy.
- 3. ...of whom I am chief
 - A. Note that Paul uses the present tense - "I am," not "I was."
 - 1. In doing so he further confesses his inability to save himself.

Verse 16

- 1. Howbeit...
 - A. Even though Paul had sinned grievously against God, he had obtained mercy.
- 2. ...for a pattern...
 - A. I.e. an example.
 - 1. Paul was to serve as an example of what a sinner can be by the grace of God.

Verse 17

- 1. Here Paul begins his doxology.
 - A. This is typical of Paul - Eph. 3:20, 21; Gal. 1:5; Phil. 4:20; Rom. 16:27.
- 2. ...glory...
 - A. Greek "doxa."

Verse 18

1. This charge I commit unto thee...
 - A. I.e. the charge to withstand and correct the error of false teachers - v. 3.
 1. The word "charge" means "instruction."
2. ...according to the prophecies...
 - A. Although not recorded, it appears that such were made of Timothy.
 1. Perhaps as they related to the conversion of Paul himself.
 - B. Timothy had a spiritual gift that was imparted to him by the laying on of the hands of the presbytery - 1 Tim. 4:14.
3. ...war a good warfare
 - A. Paul describes the nature of the fight in which he was engaged - Eph. 6:10-20; 1 Cor. 9:7; Jas. 4:1; 1 Pet 2:11.

Verse 19

1. Holding faith...
 - A. Here Paul lists two of the three things included in his charge of 1:5 - i.e. faith and a good conscience.
2. ...and a good conscience...
 - A. The rejection of the conscience may well cause one's faith to be shipwrecked.
 1. It must be seen, though, that not just the conscience is under consideration here, but the good conscience.
 - A. The weak conscience can be equated with the belief of error - 1 Cor. 8:1-3.
 1. An improperly taught person may have his conscience defiled.
 - B. The conscience can be seared - 1 Tim. 4:2.
 - B. It is seen that there is a connection between "sound doctrine" and a "good conscience."

Verse 20

1. ...Hymenaeus and Alexander...
 - A. Paul specifically mentions two whose faith had been made "shipwrecked."
 1. These are thought to have been among the Judaizing teachers of Ephesus.
2. ...whom I delivered unto Satan...
 - A. Paul had pronounced an anathema upon these two - 1 Cor. 5:5; Rom. 9:3; 1 Cor. 16:22; 1 Thess.3:14, 15.
 1. Church discipline is a necessity to prevent others from following the wrong deeds of others - Acts 5:1-11.
 2. It is to be done in love - 1 Cor. 5:2-5; 16:14; 2 Cor. 2:6-11.

CHAPTER TWO:

Verse 1

1. ...supplications...
 - A. Personal prayers - Phil. 4:6; Mt. 9:38.
2. ...prayers...
 - A. General prayer.
 1. "Proseuche" - always used of requests addressed to God - Rom. 15:30.
3. ...intercessions...

A. Prayer on behalf of others - Lk. 22:31-34.

Verse 2

1. ...Kings...

A. Those who are sovereign.

2. ...quiet and peaceable life...

A. Quiet - "hesuchia" - used in 1 Tim. 2:11.

1. Descriptive of the child of God's life in relation to civil affairs - 1 Pet. 2:13-17; 1 Thess. 4:11.

B. Peaceable - "eremos" - suggesting tranquility - Rom. 14:19; 1 Cor. 14:33; Eph. 4:3.

Verse 3

1. For...

A. Compare to 2 Cor. 8:21.

Verse 4

1. ...all men to be saved...

A. God's grace has appeared to all - Tit. 2:11-13.

B. God is not willing that any perish - 2 Pet. 3:9.

1. Thus, here is an expression of God's desire.

2. ...knowledge of the truth

A. See John 8:32; Mt. 7:21-23; Rom. 1:16; Gal. 2:5, 14.

1. God's will is accomplished when one comes to an obedient knowledge of the truth.

Verse 5

1. ...one God...

A. The God of the Bible is monotheistic.

1. Polytheists would not pray for their enemies.

2. ...one mediator...

A. A mediator stands between the accused and the accuser - Heb. 2:18; 4:14-16.

3. ...the man Christ Jesus

A. Paul stresses the humanity of Jesus.

B. As by one man's disobedience came sin - Rom. 5:12, 17, 18.

1. By another's came redemption - Rom. 5:19.

Verse 6

1. ...ransom...

A. "Antilution" - to give one's life for another.

2. ...in due time.

A. See Gal. 4:4.

Verse 7

1. ...a teacher of the Gentiles

A. Paul and Timothy were contending with Jewish Gnostics who excluded the uncircumcision from Christian fellowship.

1. Paul stresses that such fellowship is for all - Col. 3:11; Gal. 2:8-16; 3:7-14.

Verse 8

1. ...men...

- A. "Aner" - the male as opposed to the female.
- 2. ...every where...
 - A. Probably indicating that man are to pray in the assembly no matter where it is held.
 - 1. This would specifically indicate that these prayers were not to be only in the synagogue.
- 3. ...lifting up holy hands...
 - A. "Hosios" - devoted, pleasing to God - Jas. 4:8; Psa. 24:34; Job 17:9.
 - 1. This was a common gesture for prayer in ancient days.
 - B. This must be understood not as a command, but a statement which says if you are praying to God your life must be so that God will hear - Isa. 59:1, 2.
 - 1. The one whose life is filled with ungodliness need not turn to God for favors.

Verse 9

- 1. ...women...
 - A. "Gune" - the female as opposed to the male.
- 2. ...adorn...
 - A. "Kosmeo" - the making of something or someone attractive.
 - 1. It is used to make the following attractive:
 - A. A house - Lk. 11:25.
 - B. The doctrine of God - Tit. 2:10.
 - C. Those who oversee God's family - 1 Tim. 3:2.
 - D. The bride of Christ adorned for her husband - Rev. 21:2, 19.
- 3. ...modest apparel...
 - A. The word modest ("aidos") sets forth an attitude of respect and reverence.
 - 1. Here it suggests a modest demeanor, which is displayed in the way one dresses.
 - B. Apparel comes from the Greek word "katastole" referring also to ones demeanor.
 - 1. Thus, the word refers to the honorable character of the wearer of such clothing, which says this person is honorable.
- 4. ...shamefacedness...
 - A. Again, refers to the modesty of the women.
- 5. ...not with broided hair...
 - A. A description of the worldly woman.
 - 1. One who is without shame or modesty.
 - B. The Christian woman's attire should not draw attention to her physical assets.
 - 1. Instead her Christian character should show forth.
 - C. The Jews denounced such extravagant ornamentation - Isa: 3:16-23.

Verse 10

- 1. But...
 - A. The Christian woman will adorn themselves in good works.
 - 1. Compare to 1 Tim. 5:10-14; Tit. 2:3-5.

Verse 11

- 1. ...silence...
 - A. "Hesuchia" - suggests quietness or tranquility.

1. Not a command to be utterly silent.
2. Used in 1 Tim. 2:2 to describe the quiet and peaceable life of the Christian.
3. See Acts 22:2.
2. ...with all subjection
 - A. "Hupotage" - used in 1 Tim. 3:4 in reference to the children of elders.
 1. Translated "obedient" in 2 Cor. 9:13.
 2. Used to describe the husband - wife relationship - Eph. 5:21-23.

Verse 12

1. ...not a woman to teach...
 - A. Not a forbiddance of a woman to teach period.
 1. But a forbiddance of the woman to teach "over" the man.
2. ...authority...
 - A. "Authentein" - describes the role of one who is master.
 1. Thus, the woman is forbidden to have a position of dominance over the man.
 - A. Since preaching is to be done with "authority," the woman cannot do so - Tit. 2:15.
 - B. Further, the wife is to be obedient, discreet, etc. - Tit. 2:5.
3. ...but to be in silence
 - A. The word silence here is the same as inverse 11, i.e. quietness.
 1. Therefore, Paul's point is that the Christian woman's life is to possess a demeanor of peacefulness and tranquility.
 2. The Christian woman's life is to be such that she draws attention to God and not herself - 1 Pet. 3:1-6.

Verse 13

1. For Adam...
 - A. Adam and Eve are used to illustrate the eternal principle of authority and submission.
 1. Adam was created first indicating priority - 1 Cor. 11:8.
 - A. Eve was then created and given unto Adam to be the "glory of man" - 1 Cor. 11:7.
 2. Priority in creation was the grounds given by Paul as the reason why the woman was never to exercise authority over the man.
 - B. Then, after the fall, we see such intensified - Gen. 3:16.

Verse 14

1. ...Adam was not deceived...
 - A. See Gen. 3:6.
 - B. Paul is not arguing that Adam's sin was less sinful than Eve's.
 1. In other places Paul speaks of the transgression of Adam and affirms that sin came into the world through one man and death through sin - Rom. 5:12-14; 1 Cor. 15:22.
 - C. Adam was not beguiled; he followed Eve into sin with his eyes open.
 - D. Some argue that Paul's teachings here were temporary; only for that immediate period of time.
 1. They say the rule is Gal. 3:28.

- A. But they miss the point on Gal. 3:28, which concerns unity in Christ.
 - 1. Unity is not threatened by subjection.
 - A. The unity between the Father, Son, and Holy Spirit is not threatened by the Son's subjection to the Father.

Verse 15

- 1. Notwithstanding...
 - A. Simply points to the subjective role of the woman.
 - 1. Does not imply that all adult females must marry and bear children in order to be saved.
 - A. In 1 Cor. 7:1-9, 26-33 Paul argues that it may well be best to remain unmarried.
 - B. He later urges the "younger widows" to marry - 1 Tim. 5:14.
 - B. Thus, it seems that Paul is simply saying that in order for the woman to be saved, she must live her life in subjection to the man.

CHAPTER THREE:

(See additional information on elders and deacons in the addendum at the end of this outline.)

Verse 1

- 1. ...desire...
 - A. "Epithumei" - to long for or eagerly desire.
 - 1. The man who wishes to become an elder over God's people must have a deep-rooted desire to serve God and the church.
 - A. This is not a desire for a title, but a desire to serve.
- 2. ...bishop...
 - A. "Episkopos" - from "episkopeo" to visit, to see to, or provide for - Jas. 1:27; Acts 15:36; Mt. 25:36, 43; Lk. 1:68; Acts 7:23-25.
 - B. Paul ordained elders ("presbuteroi") in every church - Acts 14:23.
 - 1. In Phil. 1:1 he calls such men "bishops."
 - 2. They are also referred to as pastors - "poimen" - Eph. 4:11.
 - C. In Acts 20:28, 29 the elders are called bishops, not pastors, but their task as bishops is described as taking heed to the flock ("poimnion") and tending to the flock ("poimaino", see also 1 Pet. 5:1-5 for the same type of an example).
 - D. The work of the bishop is fourfold:
 - 1. Caring for or looking after God's family - Heb. 13:17; Acts 20:28, 29.
 - 2. Managing God's household - 1 Tim. 3:4, 5; 5:17.
 - 3. Teaching and admonishing God's children - 1 Tim. 3:2; 1 Thess. 5:12, 13; 1 Pet. 5:2.
 - 4. Guarding and protecting them against enemies - Tit. 1:9, 10.
- 3. ...work...
 - A. It is important to understand that the office of an elder is a work.

Verse 2

- 1. ...must...
 - A. Imperative.

1. It is the word "dei," meaning ought - 1 Tim. 3:7, 15; Tit. 1:11.
2. ...blameless...
 - A. Without reproach.
3. ...the husband of one wife...
 - A. He must not have more than one wife at a time.
 - B. If remarried, he must have done so in accord with the Scriptures - Mt. 5:31, 32; 19:3-9; 1 Cor. 7:2, 3, 8-16, 39, 40.
4. ...vigilant...
 - A. Temperate in relation to one's appetite and passions.
 1. The idea of being sober, well balanced, self-controlled - 1 Thess. 5:6-9.
5. ...sober...
 - A. Sober-minded, discreet, humble mindedness, modesty.
 1. From the word "sophron" which is used in Tit. 2:5; 1:8; 2:2.
6. ...good behavior...
 - A. From "kosmion," suggesting well-ordered, decorous, or well-adorned behavior.
7. ...given to hospitality...
 - A. Composed of the word "philo" (love) and "xenon" (strangers or guests).
 1. Used by Paul in Rom. 12:13.
8. ...apt to teach
 - A. Literally, an apt teacher.
 1. A qualified teacher.
 - B. From "didaktikon" - 2 Tim. 2:2, 24; Tit. 1:9.
 1. Akin to "didaskalia" - 1 Tim. 4:13, 16; 2 Tim. 3:16.

Verse 3

1. Not given to wine...
 - A. Literally, no brawler.
 1. Used in relation to the use of wine or strong drink and the results of such.
2. ...no striker...
 - A. The one who is accustomed to settling matters with his fists is not fit to be an elder.
3. ...not greedy of filthy lucre...
 - A. He must not be greedy.
 - B. Some manuscripts omit this statement.
4. ...patient...
 - A. Patience is needed when dealing with the church.
5. ...not a brawler...
 - A. Literally, not contentious or argumentative.
6. ...not covetous
 - A. Such an attitude could result in the elder wrongly using his position for personal gain.

Verses 4, 5

1. ...ruleth well his own house...
 - A. The elder must be able to properly train his own children before he can do so with the church.

1. One who displays an inability to rule his house could not possibly "rule" the church.
 - A. By the way, the emphasis here is on his own house, not on the house of a grown child.

Verse 6

1. Not a novice...
 - A. Literally, not a recent convert.
 1. From "neophuton," newly planted.

Verse 7

1. ...good report...
 - A. "Exothen," refers to those outside of the church.

Verse 8

1. ...deacons...
 - A. Literally, a servant, from the word "diakonos."
2. ...grave...
 - A. Serious ("semnos"), respectful, dignified in relation to his responsibilities.
3. ...not doubletongued...
 - A. "Dilogos," insincere, deceitful, speaking one thing and meaning another.
4. ...not given to much wine...
 - A. The use of strong drink is incompatible with a fully developed Christian character.
 - B. Here the deacon is not to be addicted ("prosecho") to wine.
 1. This is not a support passage for social drinking.
 - A. Wine is still a "mocker" - Prov. 20:1.
5. ...not greedy...
 - A. Not greedy for base or dishonest gain.

Verse 9

1. Holding the mystery...
 - A. Literally, holding on to the matters, which pertain to the kingdom of God - Eph. 3:8-10; 5:32.

Verse 10

1. ...proved...
 - A. To be tested prior to their appointment.
 1. Their character and willingness to serve must be evident prior to their appointment - Acts 20:28.

Verse 11

1. ...wives...
 - A. Literally, women, not necessarily speaking about deacon's wives.
 1. Possibly speaking to those women who served the church - Rom. 16:1.

Verse 12

1. Let the deacons...
 - A. Same principles as seen in the qualifications of the elders.

Verse 13

1. ...purchase to themselves a good degree

A. Literally, a good standing.

Verse 14

1. ...hoping to come...

A. Such matters were so important that he writes to Timothy even though he hopes to see him soon.

Verse 15

1. ...house of God...

A. Not just Timothy, but all should know how to behave in the church.

Verse 16

1. ...great is the mystery of godliness...

A. This "mystery" is Christ - Col. 1:25-27; Rom. 16:25, 26.

2. ...manifested in the flesh...

A. See John 1:1, 14; 1 John 3:5, 8; 2 Tim. 1:10.

3. ...justified in the Spirit...

A. Literally vindicated in the Spirit.

1. He was declared righteous and just by the resurrection - Rom. 1:4.

4. ...seen of angels...

A. See Mt. 4:11; John 20:12.

5. ...received up into glory

A. "Analempsis," taken up - Mk. 16:19; Acts 1:2, 11, 22; Dan. 7:13, 14.

CHAPTER FOUR:

Verse 1

1. Now the Spirit speaketh expressly...

A. Paul sets forth an inspired prophetic utterance.

2. ...latter times...

A. Probably speaking in relation to some time after the statement was made.

1. Not necessarily speaking of the "last days" - Acts 2:17.

B. Similar to his words in 2 Thess. 2:3-11.

3. ...depart...

A. "Aphistemi," - to abandon, to rebel, to desert.

1. Translated "forsake" (Acts 21:21), and "departing from" - Heb. 3:12.

B. Paul deals with this apostasy again in 2 Tim. 4:3, 4.

4. ...seducing spirits...

A. "Planois," - form of "plane" - error.

B. See 2 Tim. 3:13; 2 Cor. 6:8; 2 John 7; Mt. 27:63.

5. ...doctrines of devils

A. Representative of "the prince of the power of the air..." - Eph. 2:2.

Verse 2

1. Speaking lies...

A. These demonic spirits use lies to lure people away from the truth.

2. ...in hypocrisy...

A. Pretensions.

3. ...conscience seared...

A. Compare to Eph. 4:18, 19.

Verse 3

1. Forbidding to marry...

A. The first of two doctrines, which would come forth from these false teachers.

B. Marriage is according to the creation ordinance of God - Gen. 1:27, 28; 2:21-25; Eph. 5:21-25; 1 Pet. 3:1-7.

2. ...abstain from meats...

A. It is believed that these doctrines could have originated from the false belief that they were then living the resurrected life - 2 Tim. 2:18; Mk. 12:25.

Verse 4

1. For every creature...

A. See Gen. 1:11-13; 9:2-4.

1. Also, keep in mind that the former prohibitions against the eating of certain meats were no longer binding - Col. 2:14-16.

2. Compare to Peter's vision - Acts 10:9-15.

Verse 5

1. ...sanctified...

A. "Hagiazō," - consecrated, to be made holy.

1. Both food and marriage are consecrated by the "word of God and prayer" - 1 Cor. 7:14; 1 Pet. 3:1, 2.

Verse 6

1. ...minister...

A. "Diakonos," - used here in the same sense as in Col. 1:23.

1. See also 2 Cor. 3:6; 6:4; 1 Thess. 3:2; 1 Cor. 3:5.

2. ...nourished...

A. "Entrepheō," - to be reared or brought up.

1. Closely associated to Heb. 5:12-14.

Verse 7

1. ...profane and old wives' fables...

A. Godless and silly myths.

2. ...exercise...

A. "Gymnazo," - used in Heb. 5:14; 2 Pet. 2:14.

1. An urging for Timothy to train himself or discipline himself in godliness - Heb. 12:11.

Verse 8

1. ...bodily exercise profiteth little...

A. Such has some value, but such has no spiritual or eternal value.

Verses 9, 10

1. For therefore we both labour...

A. The practice and exercise in godliness led him to labor and suffer reproach for the cause of Christ.

2. ...Saviour of all men...

A. Not implying that all will be saved.

1. God desires all to be saved - 1 Tim. 2:4.

2. His grace has appeared to all - Tit. 2:11.
3. He is not willing that any perish - 2 Pet. 3:9.
4. Jesus "gave himself a ransom for all" - 1 Tim. 2:6.
3. ...specially of those that believe.
 - A. "Malista," - especially - 1 Tim. 5:17.
 1. Used here in the sense that salvation is promised to believers in particular.
 - A. Jesus had been quite specific on this matter - John 3:15-18; Mk. 16:16.
 - B. A true "believer" is one who obeys - Mt. 7:21; 24-27; 1 Pet. 4:14-19; 2 Thess. 1:8; Heb. 5:9.

Verse 11

1. ...command to teach...
 - A. Timothy was to set these principles before all.

Verse 12

1. Let no man despise thy youth...
 - A. Youth - "neotes" - not to be confused with boy or teenager.
 1. Timothy was probably in his thirties at this time.
 - B. Hellenistic authors used this term for men up to forty.
2. ...be thou and example...
 - A. "Tupos" - a pattern.
 1. Paul saw himself as such - 2 Thess. 3:9.
 2. He commanded Titus to be such - Tit. 2:7.
 3. Peter instructed elders to be such - 1 Pet. 5:3.
3. ...in word...
 - A. Paul was specific in the areas in which Timothy was to be a pattern.
 1. Word is from "logos," meaning speech.
 - A. He was to be an example in daily conversation and preaching.
4. ...in conversation...
 - A. "Anastrophe" - conduct, manner of life - Eph. 4:22.
5. ...in charity...
 - A. "Agape" - love.
6. ...in spirit...
 - A. Omit, as is absent from most manuscripts.
7. ...in faith...
 - A. "Pistis" - faithfulness, trustworthiness.
8. ...in purity...
 - A. "Hagneia" - chastity and propriety.

Verse 13

1. ...to reading...
 - A. "Anaginosko" - the public reading of the Scriptures - Acts 8:18-32.
 - B. Preachers were to publicly read the Scriptures, due to the limited number of copies available.
2. ...to exhortation...
 - A. "Parakaleo" - preaching designed to urge or exhort.
 1. Not only were the Scriptures to be read, but also the exhortation to obey was

to be given.

3. ...doctrine...

A. "Didaskalia" - the act of teaching or that which is taught.

1. He was to be faithful to sound doctrine - 1 Tim. 4:16; 1:10, 11.

2. There was a "form of doctrine" - Rom. 6:17; 16:17.

Verse 14

1. Neglect not the gift...

A. See 2 Tim. 1:6.

B. Refers back to verse 13 and the "gift" of teaching - Rom. 12:6-8; Col. 4:17.

2. ...given thee by prophecy...

A. Timothy's work as an evangelist had been prophetically spoken of even though we have no record of such.

3. ...with the laying on of the hands...

A. Laying on of hands was an action involved in the following events:

1. Healing - Acts 28:8; 9:17; Mk. 7:32.

2. Imparting the Holy Spirit - Acts 8:17, 18; 19:6.

3. Appointing one to the ministry - Acts 13:3; 14:23.

Verse 15

1. Meditate...

A. To be diligent in these matters.

2. ...thy profiting may appear to all

A. By diligent study and use of the gifts bestowed upon him, Timothy's improvement or growth would be evident to all - Eph. 4:15.

Verse 16

1. thou shalt both save thyself, and them that hear thee

A. Timothy could only save himself by the proclamation of the one true faith - Gal. 1:6-9; Jude 3.

B. Others could only be saved by the preaching of and acceptance of the one true faith - Jas. 1:21; Rom. 1:16.

CHAPTER FIVE:

Verses 1, 2

1. Rebuke not an elder...

A. Not spoken of in relation to elders over the church, but of elders in age.

1. Keep in mind that Timothy is considered to be a youth - 1 Tim. 4:12.

Verses 3, 4

1. ...widow indeed

A. Those who are destitute; without family to care for them - Jas. 1:27; 1 Tim. 5:16.

2. ...nephews...

A. I.e. grandchildren.

Verse 5

1. ...she that is a widow...

A. This is one who is desolate, and who had no one to turn to but the Lord.

2. ...continueth in supplications...

A. This is one who had no one but God to turn to, and will fill her life with prayer.

Verses 6, 7

1. But she that liveth in pleasure...

A. This is the opposite of the "widow indeed."

1. This one fills her life with selfish, sensual activities.

A. She is spiritually dead.

2. ... these things give in charge...

A. Literally, command these things so that the widows will be blameless before God.

Verse 8

1. ...if any provide not for his own...

A. Here speaks of the children or grandchildren taking care of their widowed mother or grandmother.

Verse 9

1. ... under threescore years old...

A. Widows under the age of 60 were not to be placed on the "role" of those who were to be taken care of by the church.

1. In the O. T. seventy was regarded as the normal span of life - Psa. 90:10.

2. Sixty was considered old - Lev. 27:3-7.

2. ...having been the wife of one man

A. Paul begins here to set forth regulations in relation to those to be cared for by the church.

1. No doubt in the same sense as the elder was to be the husband of one wife - 1 Tim. 3:2; Tit.1:16.

Verse 10

1. ...if she have brought up children...

A. The bearing of children is not the point.

1. "Teknotropheo" - the nurturing of children that she had.

2. ...if she have lodged strangers...

A. She must have been hospitable.

1. Compare to Lydia (Acts 16:15); Phoebe (Rom. 16:1,2; Phile. 22).

3. ...washed the saint's feet

A. An action of humility and service - John 13:14; 1 Pet. 5:5.

Verse 11

1. But the younger widows refuse...

A. Those younger than 60 were not to be taken into the number to be honored or supported.

2. ...wax wanton...

A. To surrender oneself to a carnal or luxurious lifestyle, which would be contrary to the Christian life.

Verse 12

1. Having damnation...

A. Due to such carnal activities they fall under condemnation.

2. ...cast off their first faith

A. Those 60 and above were to pledge their fidelity to the Lord.

1. Those who were younger would more likely break that pledge.

Verse 13

1. ...to be idle...
A. Literally, to be lazy, useless.
2. ...wondering about from house to house...
A. With nothing to do, these become tattlers and busybodies.

Verses 14, 15

1. ...younger marry...
A. It is better for the younger widows to marry than to be involved in such activities.
2. ...give none occasion to the adversary...
A. See Titus 2:4, 5; 1 Pet. 5:8

Verse 16

1. If any man or woman...
A. The general rule is set forth here.

Verse 17

1. Let the elders...
A. I.e. elders over the church.
2. ...that rule...
A. See Acts 20:28; 1 Pet. 5:1-3.
3. ...be counted worthy of double honour...
A. Possibly properly honored and properly paid.

Verse 18

1. ...Thou shalt not muzzle the ox...
A. See Deut. 25:4.
 1. Seems to confirm the concept of financial support for full-time elders.
A. Note that Paul uses Deut. 25:4 to prove his right to financial support - 1 Cor. 9:6-11.
2. ...they who labour in word and doctrine.
A. Found in Lk. 10:7.

Verse 19

1. Against an elder receive not an accusation...
A. A charge brought against an elder was never to be accepted unless confirmed by two or three witnesses - Deut 19:15; Mt. 18:15-17.

Verse 20

1. Them that sin rebuke...
A. Rebuke is from "Elegcho" - to reprove, convert and correct.
 1. It does not imply disrespect - 1 Tim. 5:1.

Verse 21

1. ...elect angels...
A. The early church had a great awareness of angels - Lk. 15:10; Heb. 12:22, 23; 1:14; Col. 2:10; Eph. 1:21; Heb. 13:2; Acts 27:23.
2. ...without preferring one before another...
A. No partiality was to be shown.

Verse 22

1. Lay hands suddenly on no man...
 - A. Hastiness is forbidden.
 1. Some believe it to mean that one should be extremely careful in the selection of elders, etc.
 - A. Thus the laying on of hands, as an endorsement of one who fails to fill his role as elder, would indeed cause much trouble.
2. ...neither be partaker of other men's sins...
 - A. He must follow verse 19 or he would thus be guilty of rash action in helping with the bringing of accusation against an elder.

Verse 23

1. Drink no longer water, but use a little wine...
 - A. It appears that Timothy was so intent on being pure that he was being detrimental to his own health.
 1. It seems Timothy's work was being hindered by his constant illness brought on by the drinking of the impure water.
 - B. This does not serve to support social drinking of alcohol.
 1. First, Paul's point is made relative to a medical problem.
 2. Secondly, the use of the word "wine" does not prove that the alcoholic form of wine is in mind here.
 - A. The Bible uses the word "wine" when speaking of both alcoholic and non-alcoholic beverage - Isa. 65:8.
 - B. Numerous passages are found which speak of "new wine" - Neh. 10:39; 13:5; Hosea 4:11; Mt. 9:17; Mk. 2:22; Acts 2:13.
 3. Third, since "wine is a mocker,...and whosoever is deceived thereby is not wise" (Prov. 20:1), it would appear strange that the same Holy Spirit which gave this principle would have Paul encourage Timothy to use such.

Verse 24

1. Some men's sins...
 - A. Everyone's life is an open book before God.
 - B. It seems that this passage continues the context began in v. 22.
 1. Man's sin will find him out - Num. 32:23.
 - C. Certain sins are evident before all, while others are not.

Verse 25

1. Likewise also the good...
 - A. The same principles apply to the good.

CHAPTER SIX:

Verse 1

1. ...servants...
 - A. Slaves.
 - B. Slavery is not encouraged here.
 1. This passage simply deals with an issue that was at hand.
 - C. Paul had previously instructed slaves to use all legitimate means to gain their

freedom – 1 Cor. 7:21-24.

1. If this was not possible, then they were to serve as servants of Christ in that position - Col. 3:22-24; Eph. 6:5-8.
2. Christian slaves were not to be insubordinate - Tit. 2:9, 10.
2. ...that the name of God and his doctrine be not blasphemed.
 - A. Even in a bad situation, the Christian must seek to bring glory to God's name - 2 Kings 5: 1-5; Col. 3:17.

Verse 2

1. ...believing masters...
 - A. Christian masters were to treat their slaves justly and fairly - Col. 4:1; Eph. 6:9; Philemon 10-20.
 1. "Because they are brethren."

Verse 3

1. If any man teach otherwise...
 - A. Literally, if any man teach any different doctrine.
 1. False teachers stand condemned before the Lord - Gal. 1:6-9.

Verse 4

1. He is proud...
 - A. He is puffed up with conceit, yet knowing nothing.
2. ...but doting about questions...
 - A. This person has a morbid craving for controversy.

Verse 5

1. ...destitute of the truth...
 - A. "Apostereo" - used passively here, indicating that these had been deprived of the truth – Titus 1:13, 14; 2 Tim. 4:3, 4.

Verse 6

1. But godliness...
 - A. Contentment does not come from the place or condition of man.
 1. Rather, it comes from the heart - Phil. 4:11.

Verse 7

1. ...we brought nothing into this world...
 - A. Earthly possessions do not result in ultimate contentment
 1. Such possessions are for this life only - Job 1:21; Eccl. 5:15; 1 John 2:15-17.

Verse 8

1. ...having food and raiment..
 - A. Food - "diatrophe" - not only subsistence, but also the means of such.
 1. Christians are commanded to do honest work - Eph. 4:28; 2 Thess. 3:6-13.

Verse 9

1. ...they that will be rich fall into temptation...
 - A. Those who are determined to be rich will do whatever necessary to attain this goal.
 1. They will be enticed to sin to fulfill their goal in life.

Verse 10

1. For the love of money is the root of all evil.

A. If the love of money is the root, and it is, then the branches and fruit must also be evil.

1. In other words, if such is evil, then it will result in more evil.

Verse 11

1. ...O man of God, flee these things...

A. Most likely referring specifically to Timothy.

1. But the principle is for all.

B. The true Christian is to "flee" from evil - 1 Cor. 6:18; 10:14; 2 Tim. 2:22.

Verse 12

1. Fight the good fight...

A. "Agona" - here to fight against the evil that confronts man's soul.

Verse 13

1. I give thee charge...

A. Literally, I charge thee in the sight of God.

2. ...quickeneth...

A. To make alive.

3. ...witnessed a good confession.

A. This was made with the mouth - John 18:36, 37; Lk. 23:2, 3.

Verse 14

1. That those keep this commandment...

A. He is charged to keep the commandment.

1. The entire covenant or commandment of the Lord - 2 Pet. 3:2; Heb. 9:20.

Verse 15

1. ...Potentate...

A. Sovereign - Mt. 28:18; 1 Cor. 15:25-28.

2. ...King of kings...

A. See Rev. 1:5.

Verse 16

1. Who hath immortality...

A. It is Jesus who will rescue the earth from the damnation of death - John 5:21.

2. ...no man can approach unto...

A. God dwells in unapproachable light - Ex. 33:20; John 1:18; Col. 1:17.

Verses 17, 18

1. Charge them that are rich...

A. Generosity is urged of those who possess worldly possessions.

Verse 19

1. Laying up in store...

A. See Mt. 6:19-21; Lk. 12:13-21.

2. ...That they may lay hold on eternal life

A. The rich should not be haughty - Rom. 11:20; 12:16.

1. Nor should they set their hope on riches - 1 Tim. 4:10; 5:5; 6:10.

Verses 20, 21

1. O, Timothy...

A. An expression of deep love.

2. ...keep that which is committed to thy trust...
 - A. He is to guard the work and faith committed to him.
3. ...science falsely so called
 - A. Literally, knowledge which is falsely so called.
 1. Ignorance had disguised itself as knowledge.
4. ...erred concerning the faith...
 - A. Certain one's faith was being destroyed due to their having proclaimed false teachings.

OUTLINE II TIMOTHY

Robert Stapleton

BACKGROUND INFORMATION:

1. Date of Writing.
 - A. About 67 or 68.
2. Place of Writing.
 - A. Possibly Rome.
3. Outline of Book:
 - A. Salutation - 1:1, 2.
 - B. Part One - 1:3-2:7.
 1. An Introductory Remembrance - 1:3-6.
 2. A Reminder - 1:6, 7.
 3. The Twofold Charge - 1:8-2:7.
 - C. Part Two - 2:8-3:9.
 1. Remember the suffering of Christ and His Disciples - 2:8-13.
 2. Remind the brethren of the proper way to handle the Word of Truth - 2:14-3:9.
 - D. Part Three - 3:10 - 4:5.
 1. Remember Paul and his suffering - 3:10-13.
 2. Reminder of what learned - 3:14-17.
 3. A solemn charge - 4:1-5.
 - E. Part Four - 4:6-21.
 - F. Benediction - 4:22.

COMMENTARY:

CHAPTER ONE:

Verse 1

1. ...according to the promise of life...
 - A. The promise of eternal life seems to be at the forefront of Paul's thinking.
 1. It appears as if he expects death to come at any time.

Verse 2

1. ...my dearly beloved son...
 - A. Paul's son in the faith - 1 Tim. 1:2.

Verse 3

1. I thank God...
 - A. Paul constantly prays for Timothy.
2. ... whom I serve from my forefathers...
 - A. Literally from childhood.

Verse 4

1. ...being mindful of thy tears...
 - A. Probably those shed by Timothy upon Paul's arrest and being sent to Rome.

Verse 5

1. ...unfeigned faith...

A. I.e. sincere faith - 1 Tim. 1:5.

Verse 6

1. ...stir up the gift of God...

A. See 1 Tim. 4: 14 and notes for that verse.

1. Speaks of Timothy's ministry.

Verse 7

1. God hath not given us the spirit of fear...

A. The spirit of fear and love are contrasted - 1 John 4:18.

2. ...of a sound mind...

A. Literally, self control.

Verse 8

1. ...the testimony of our Lord...

A. See Rom. 1:16.

Verse 9

1. ...not according to our works...

A. See Eph. 2:8, 9; 3:7.

2. ...before the world began

A. Literally, before the present order of things began.

1. The word "world" is from "aion," speaking of time - Eph. 3:9-11.

Verses 10, 11

1. ...now made manifest...

A. See 1 Tim. 3:16.

1. The manifestation of God's purpose in the coming of Jesus - Lk. 19:10; Tit. 2:11.

2. ...abolished death...

A. See Col. 2:12, 13.

1. Jesus, through the resurrection, overcame death.

Verse 12

1. ...for I know whom I have believed...

A. See 2 Cor. 5:1, 11.

1. Be careful to note that Paul said, "whom I have believed."

2. ...keep that which I have committed...

A. See 1 Pet. 1:5; 4:19.

Verse 13

1. ...the form of sound words...

A. Paul once again encouraged Timothy to be true to the faith.

Verse 14

1. ...keep by the Holy Ghost which dwelleth in us

A. By the power of the Holy Spirit Timothy was to keep that which had been committed to him.

Verse 15

1. ...all they which are in Asia be turned away from me...

A. Not to be understood to mean all Christians, for Tychicus did not do so - Acts 20:4; 2 Tim. 4:12; Tit. 3:12.

B. The phrase "turned away" is from "apostrepho," meaning deserted or rejected.
Verses 16, 17

1. ...Onesiphorus...
 - A. Nothing is known of him.
 1. Perhaps he had been killed or imprisoned.

Verse 18

1. ...mercy of the Lord in that day...
 - A. Perhaps the day of trial, day of execution, or the Day of Judgment.

CHAPTER TWO:

Verses 1, 2

1. ...of me among many witnesses...
 - A. Timothy had heard Paul on numerous occasions.

Verse 3

1. ...hardness...
 - A. Paul is asking Timothy to share in his suffering by coming to Rome - 1 Tim. 1:8, 12; 2:9, 11; 3:8-13; 4:5, 6.

Verse 4

1. No man that warreth...
 - A. The one who is in spiritual service does not allow his self to be entangled in worldly affairs.
 1. This especially relates to business matters that would prevent this one from fully serving his master.

Verse 5

1. ...if a man also strive for masteries...
 - A. Literally if a man contends in the games he must do so lawfully.

Verse 6

1. The husbandman that laboureth...
 - A. This is the third of three analogies used by Paul to indicate the true servants role.
 1. Here the hard-working farmer is rewarded for his service - 1 Cor. 9:10, 11.

Verse 7

1. Consider what I say...
 - A. Paul beseeches Timothy to consider his teachings and see how they relate to Timothy's call to suffer.

Verse 8

1. ...was raised from the dead...
 - A. Paul encourages Timothy to look beyond the "cross" to the "crown."
2. ...according to my gospel
 - A. Literally, as preached in my gospel - 1 Cor. 15:1-4.

Verse 9

1. Wherein I suffer trouble...
 - A. Paul suffered for the gospel - 2 Cor. 11:23-28; 2 Tim. 3:11, 12.
2. ...as an evil doer...
 - A. Literally as a criminal.

1. Or to the point of bonds such as an evildoer.

Verse 10

1. ...endure all things for the elect's sake...
 - A. Paul vicariously offers himself on behalf of the church – Eph. 3:13; Col. 1:24.

Verse 11

1. ...if we be dead with him...
 - A. Literally, to be dead to sin - Rom. 6:3-11; 2 Cor, 7:3; 1 Pet. 2:24.

Verse 12

1. ...if we suffer...
 - A. See Rom. 8:17, 36; 2 Cor. 1:7; Phil. 3:10.
2. ...if we deny him...
 - A. See Mt. 10:33; 2 Pet. 2:1; Jude 4.

Verse 13

1. ...he cannot deny himself
 - A. God cannot deny himself.
 1. Whether we remain faithful or not, He will.

Verse 14

1. ...they strive not about words to no profit...
 - A. Paul instructs Timothy to charge others to be careful to not dispute about words.
 1. Such disputations lead to no good.
 - A. Especially in light of what others are suffering for their faith.

Verse 15

1. ...approved unto God...
 - A. Literally to present oneself ("paristami") at God's disposal.
2. ...ashamed...
 - A. This is seen in contrast to those who practice deceit - 2 Cor. 11:13-15; Phil 3:2.

Verse 16

1. ...shun profane...
 - A. Shun - "periistemi" - to avoid, or go around.
 1. He was to avoid "godless" chatter.

Verse 17

1. ...will eat as a canker...
 - A. Will destroy like gangrene.
2. ...Hymenaeus and Philetus
 - A. Hymenaeus is seen in 1 Tim. 1:20.
 - B. Philetus is only mentioned here.

Verse 18

1. ...saying that the resurrection is past...
 - A. Here Paul specifically mentions one of the primary points of the profane and false teaching of Hymenaeus and Philetus.
 - B. This doctrine was taught quite extensively during this period of time.
 1. Paul dealt with it in the Thessalonian church - 1 Thess. 4:14-18; 2 Thess. 2:1-11.

Verse 19

1. ... the foundation of God standeth sure...
A. Whatever this "foundation" is, it is not destroyed by false doctrine - Mt. 16:18.
2. ... the Lord knoweth them that are his...
A. Whatever is taught, the faithful still remain being children of God.
3. ...let every one...
A. The true child of God should forsake sin.

Verse 20

1. But in a great house...
A. Even in the church, there are the faithful, the not so faithful, and those who are full of iniquity.

Verse 21

1. If a man therefore purge himself from these...
A. Purge is from "elekathairo," meaning to separate oneself from iniquity - 2 Cor. 6:17.

Verse 22

1. Flee...
A. "Pheugo" - to shun, flee from, or avoid.
2. ...youthful lusts...
A. I.e. unlawful desires.

Verse 23

1. ...foolish and unlearned questions avoid...
A. Timothy was to avoid disputes over controversial issues, which would result in division.
 1. There is no reason to divide the church over matters of opinion.
- B. The true child of God must "contend for the faith" - Jude 3.
 1. But matters of faith and matters of opinion are not the same.

Verse 24

1. ...must not strive...
A. The true servant - "doulos" - must not be quarrelsome.

Verse 25

1. In meekness instructing those...
A. The faithful must seek to bring the unfaithful to repentance - Gal. 6:1.

Verse 26

1. ...they may recover themselves out of the snare of the devil...
A. The purpose here is to see those who have erred come back to the Lord.

CHAPTER THREE:

Verse 1

1. ...last days...
A. The Messianic days - the Christian age.

Verses 3, 4

1. Without natural affection...
A. Literally, inhuman, to be without natural or family affection.

2. ...incontinent...
A. Lacking self-restraint.
3. ...heady...
A. Reckless, rash, thoughtless, irrational behavior.

Verse 5

1. Having a form of godliness...
A. There are those who profess Christianity.
 1. An outward godliness only - Jas. 1:26.
2. ...denying the power thereof...
A. The power is in the Spirit's indwelling through the Word - Rom. 1:16.

Verse 6

1. ...are they which creep into houses...
A. Those who creep into another's house while he is away and lead his wife into a false religion.

Verse 7

1. Ever learning...
A. Literally, those women who will listen to anyone and everyone, but who never really ever come to the knowledge of the truth.

Verse 8

1. ...Jannes and Jambres...
A. Not previously mentioned in the Bible.
 1. Believed to be the magicians who wrought wonders before Pharaoh - Ex. 7:11.

Verse 9

1. ...they shall proceed no further...
A. Literally, they will not get very far in their wicked course.

Verses 10, 11

1. ...Antioch...
A. See Acts 13:14, 44-50.
2. ...Iconium...
A. See Acts 13:51-14:5.
3. ...Lystra...
A. See Acts 14:5-6, 19-20.

Verse 12

1. ...all that will live...
A. Literally, all who desire to live a godly life.
 1. However, desire, from "thelo," involves resolution or purpose of heart.
A. Used in 1 Tim. 2:4 in relation to God.

Verse 13

1. ...evil men...
A. Truly evil men will worsen in their condition.

Verse 14

1. But continue...
A. Continue - "meno" to live or abide in.
 1. Compare to John 8:31.

Verse 15

1. ...child...

A. Literally, from an infant he had been taught the Scriptures.

Verses 16, 17

1. ...inspiration...

A. "Theopneustos" - God breathed.

CHAPTER FOUR:

Verse 1

1. ...who shall judge the quick and the dead...

A. Quick - the alive.

B. All will be judged - 1 Cor. 4:3-5; Rom. 2:16; 1 Thess. 4:15-17.

Verse 2

1. Preach the word...

A. Here is the charge of verse one.

1. Preach - "keruso."

2. ...be instant...

A. Urgency is seen here.

3. ...in season, out of season...

A. When you have the opportunity, and when you don't

Verses 3, 4

1. For the time will come...

A. As time passes by more and more error will creep in.

Verse 5

1. ...watch thou in all things...

A. Timothy was charged to be sober in his efforts.

2. ...do the work of an evangelist...

A. Here Paul specifically mentions the evangelist in association with his work.

Verse 6

1. ...I am now ready to be offered...

A. Offered is from "spendo," referring to a sacrifice.

2. ...the time of my departure is at hand

A. Departure - "analo" - compared to a ship relocating.

1. Normally, from one port to a better location - Phil 1:21-23.

Verse 7

1. I have fought a good fight...

A. Paul compares his life to a wrestling match.

Verse 8

1. ...there is laid up for me a crown of righteousness...

A. Victors in the games were crowned - 1 Cor. 9:25.

Verse 9

1. Do thy diligence to come shortly unto me

A. Urgency is seen here - v. 21.

Verses 10-12

1. ...Demas...
A. Once a faithful co-laborer with Paul - Col. 4:14; Phil. 24.
2. ...Crescens...Titus
A. Both most likely went on to other fields of service.
3. ...Luke...
A. The beloved physician - Col. 4:14.
4. ...Tychicus...
A. Tychicus was with Paul on his journey through Macedonia - Acts 20:4.
 1. He was sent to report on Paul's condition to the churches - Eph. 6:21.
 2. He carried the letters to the Ephesian church (Eph. 6:21), and the Colossian church - Col. 4:7.

Verse 13

1. The cloak that I left at Troas with Carpus...
A. Paul, being in a cold, damp prison, sought his coat to help keep him warm.

Verses 14, 15

1. Alexander the coppersmith did me much evil...
A. He may have been residing in Troas, so Paul was warning Timothy to be careful on his trip.

Verse 16

1. At my first answer no man stood with me...
A. At his first appearance at his trial.
 1. Perhaps his first appearance before the Sanhedrin - Acts 23:1-10.
 2. Or his appearance before Felix - Acts 24:1-23.
 3. Or his first appeal to Caesar - Acts 25:11, 12.
A. This is the common view.

Verse 17

1. ...delivered out of the mouth of the lion
A. Reference to his being saved from execution.

Verse 18

1. ...the Lord shall deliver me from every evil work...
A. A confirmation that no matter what would happen in the future, Paul believed that the Lord would be with him - Psa. 23; Mt. 28:20.

Verse 19

1. ...Prisca and Aquilla...
A. Two of Paul's earliest friends - Acts 18:2.
2. ... the household of Onesiphorus...
A. He had been with Paul in Rome - 2 Tim. 1:16, 17.
 1. It is thought that these words of comfort were due to the death of Onesiphorus.

Verse 20

1. Erastus...
A. He and Timothy had been sent by Paul into Macedonia - Acts 19:22.
2. ...Trophimus...

A. Was with Paul on his trip to Mellitus, and then to Jerusalem - Acts 20:4; 21:19.

Verse 21

1. ...Eubulus...

A. Nothing is known of these four.

1. They may have been friends of Paul who lived in Rome, since their names are of Latin character.

Verse 22

1. The Lord Jesus Christ be with thy spirit...

A. Consider in light of 2 Tim. 1:7, 8, 14; 2:1-3; 3:5.

OUTLINE TITUS

Robert Stapleton

BACKGROUND INFORMATION:

1. Titus:
 - A. Born of Gentile parents - Gal. 2:3.
 1. Possibly a native of Antioch.
 2. An uncircumcised Greek who refused to be circumcised - Gal. 2:3-5.
 - B. Probably the bearer of Paul's first letter to the Corinthian church - 2 Cor.12:18.
 1. It appears that he was very much interested in the work at Corinth - 2 Cor. 7:15; 8:16.
 - C. He was probably with Paul in Ephesus in A.D. 55.
 - D. He was also a convert of Paul and viewed as a "child" of Paul - Tit. 1:4.
2. Date of Writing:
 - A. Written about 66 or 67 A.D., as we cannot give an exact date.
3. Place of Writing:
 - A. Most likely Asia Minor.
4. Outline of Book:
 - A. Introduction - 1:1- 5.
 1. Formal greeting - 1:1-4.
 2. Basic twofold charge - 1:5.
 - B. The appointment of elders - 1:6-16.
 1. The qualifications of elders - 1:6-8.
 2. The twofold duty of elders - 1:9-16.
 - C. Amending what is defective in Christian behavior - 2:1-3:11.
 1. Various groups in the church - 2:1-10.
 - A. The older men and women - 2:2-4a.
 - B. The younger men and women - 2:4b-8.
 - C. The slaves in the church - 2:9-10.
 2. Christian morality based on salvation by grace - 2:11-14.
 3. A charge to Titus - 2:15.
 4. Remind them: seven rules for all - 3:1-2.
 5. Remind them: seven aspects of their behavior before they were saved by God's goodness - 3:3, 4.
 6. Good deeds: an obedient response of one who had believed the goodness and love of God - 3:5-8.
 7. Evil things and people to be avoided - 3:9-11.
 - D. Conclusion - 3:12-15.
 1. Two final instructions - 3:12-14.
 2. Final greeting and benediction - 3:15.

COMMENTARY

CHAPTER ONE:

Verse 1

1. ...God's elect...
 - A. See Rom. 1:5, 6; 2 Tim. 2:10.
 1. God's elect are those who have obeyed the gospel.

Verse 2

1. ...before the world began
 - A. I.e. "ages ago" - 2 Tim. 1:9; Rom. 1:2; Eph. 1:4, 5.

Verse 3

1. ...in due times...
 - A. See Gal. 4:4; 1 Tim. 2:6.

Verses 4, 5

1. ...left I thee in Crete...
 - A. Paul had been with Titus and had left him behind.
2. ...set in order...
 - A. Literally, to set things straight or line up in the correct order.
3. ...ordain elders in every city...
 - A. Note that Paul directed that a plurality of elders be appointed as he had personally practiced - Acts 14:23.

Verse 6-8

1. ...faithful children...
 - A. Believing children - Eph. 6:4.
2. ...bishops...
 - A. "Episkopos."
 1. Note the interchangeableness here - v. 5 elders - v. 7 bishops.
 - A. See also 1 Tim. 3:1, 2.

Verse 9

1. ...convince the gainsayers
 - A. The elder must know God's Word in order to be able to deal with false teachers who come along.

Verses 10, 11

1. ...unruly...
 - A. Literally, insubordinate, undisciplined, rebellious, lawless.
2. ...of the circumcision
 - A. Those Jews who claim that justification came by the works of the Law of Moses - Gal. 2:16; Rom. 2:25-29; 4:9-12.
3. ...for filthy lucre's sake
 - A. Literally, for base, shameful, or dishonest gain.

Verse 12

1. ...a prophet of their own...
 - A. Epimenides of Gossus in Crete.
 1. A poet of the 6th century B.C., who was viewed by Plato as a divinely inspired man.

2. ...The Cretians *are* alway liars...
 - A. Paul uses the words of Epimenides to prove that the Cretians were evil people.
3. ...slow bellies.
 - A. Lazy, idle, or gluttons.

Verses 13-15

1. This witness is true...
 - A. What had been said by Epimenides hundreds of years before Paul was still true.
2. ...rebuke them sharply...
 - A. Sharply ("Apotomos") means "severely."
3. ...unto the pure...
 - A. Reference to the use of meats - Rom. 14:13-23; 1 Cor. 10:14-33.

Verse 16

1. They profess that they know God...
 - A. Know is from "oida," suggesting the claim of a positive relationship with God - 2 Tim. 1:12.

CHAPTER TWO:

Verse 1

1. ...sound doctrine...
 - A. For those who scoff at the idea of a specific set of rules for the Christian faith, such passages should show God's intention.

Verses 2, 3

1. ...aged men...aged women...
 - A. Aged men, from "presbutes," signify older men and not elders in the official sense.
 - B. Aged women, from "presbutis," signify older women in general.

Verse 4

1. That they may teach the young women...
 - A. To teach here is to train.
 1. This is an important role for the older Christian woman.
2. ...to love their husbands...
 - A. Love is more than just an emotion.
 1. An emotion cannot be taught.
 - A. But the results of that emotion can be taught.

Verse 5

1. ...obedient to their own husbands...
 - A. Literally, to be submissive to "her man" - Eph. 5:22, 23; Col. 3:18.
2. ... that the word of God be not blasphemed
 - A. Being submissive to one's husband is an essential aspect of a woman's reverence for God and His word in relation to this.
 1. The Christian woman cannot reject the principle of submission to her husband and still be faithful to the Lord.

Verse 6

1. ...sober minded

A. To practice self-control.

Verse 7

1. ...a pattern of good works...

A. To be a pattern one serves as a model or example - 1 Tim. 4:12.

Verse 8

1. ...Sound speech...

A. In all of one's speech, he should use wholesome language.

Verses 9, 10

1. ...servants...

A. Recall comments on 1 Tim. 6:1, 2 on this.

Verses 11-15

1. ...grace of God...

A. See Eph. 1:3-2:10.

2. ...hath appeared to all men...

A. God desires that all be saved - 1 Tim. 2:4; 4:10; 2 Pet. 3:9.

3. ...a peculiar people...

A. Literally, God's own people - Ex. 19:5; Deut. 7:6; 14:2; 26:18.

1. The church has been purchased with the blood of Christ - Acts 20:28; 1 Pet. 1:18, 19.

CHAPTER THREE:

Verse 1

1. ...subject to principalities and powers...

A. Literally, rulers and authorities - Rom. 13:1-10; 1 Pet. 2:13.

Verses 2-4

1. To speak evil of no man...

A. The Christian must be careful of what he says about his fellowman - Eph. 4:29-32; Col. 4:6.

Verses 5, 6

1. Not by works of righteousness which we have done...

A. See Eph. 2:8, 9.

2. ... by the washing of regeneration...

A. Washing is from "loutron," which is used only here and in Eph. 5:26.

1. The verb form of this word ("apolous") is used in Acts 22:16.

A. This refers to the initial cleansing, the washing of regeneration, which is the beginning of the Christian life - Col. 2:12, 13.

3. ...renewing of the Holy Ghost

A. Literally, this is the renewal in the Holy Spirit.

1. The Spirit is the agent through whom God renews man.

B. The word "through," in verse 6, is "dia," meaning "by" - Acts 2:38; Rom. 5:5.

Verses 7-9

1. ...being justified by his grace...

A. Man is justified by faith (Rom. 3:28; 5:1); works (Jas. 2:24); grace (Rom. 3:24); Christ (Gal. 2:16); and, the blood (Rom. 5:9).

Verses 10, 11

1. ...after the first and second admonition reject
 - A. This is a withdrawal of fellowship - Rom. 16:17.

Verses 12-15

1. ...Artemas...
 - A. Only reference to him in the Scriptures.
2. ...Tychicus...
 - A. From Asia Minor, and mentioned several times - Eph. 6:21; Col. 4:7; 2 Tim. 4:13.
3. ...Zenas...
 - A. Only reference to him in the Scriptures.
4. ...Apollos...
 - A. A gospel preacher mentioned several times - Acts 18:24; 1 Cor. 3:5-9; 16:12.

ADDENDUM – ADDITIONAL INFORMATION ON ELDERS AND DEACONS

THE ELDER AND HIS WORK

Robert Stapleton

INTRODUCTION:

1. In this addendum to our outline we will specifically examine the role of elders from various points.
 - A. Word study of the various Greek words used in the N.T. dealing with elders.
 - B. Qualifications.
 1. Considering each qualification and various attitudes toward them.
 - C. Duties or responsibilities.
 - D. Duties of the church toward the eldership.

BODY:

1. Word Study:
 - A. Basically there are three Greek words (along with their corresponding forms) that refer to the elders.
 1. Along with various other words that point to the qualifications and or work.
 - B. Now, though, we want to give some thought to the words Episkopos, Poimen, and Presbuteros.
 1. In the English Bible these three words have been translated into six words.
 - A. Pastor, shepherd, elder, presbyter, bishop, and overseer.
 - C. Episkopos:
 1. The basic word Episkopos conveys the idea of an overseer, guardian, superintendent, and or bishop.
 - A. Acts 20: 28 - "Overseer."
 - B. Philippians 1:1; 1 Timothy 3:2; Titus 1:7 - "Bishop."
 2. We will give further consideration to the other uses of this word later.
 - A. It is, though, used one time in the N.T. of Christ in 1 Peter 2:25 where it is translated "Bishop" or "Overseer" depending upon which version you are using.
 - D. Poimen:
 1. The Greek word Poimen conveys the idea of shepherd.
 - A. It is used in Matthew 9:36 and Luke 2:8, 15 referring to the common shepherd.
 - B. It is also found in 1 Peter 2:25 and Hebrews 13:20 in reference to Christ as the Great Shepherd.
 - C. Also found in Ephesians 4:11 where it is translated "pastor" in reference to leaders of the church.
 1. This is due to the fact that the word "pastor" is the Latin word for shepherd.
 2. The word "pastor" is wrongly used today in referring to ministers.
 - A. Vines Expository Dictionary of N.T. Words says that this was,

“...the service committed to elders (overseers or bishops)..." p. 849.

1. We will learn more concerning this term later when we consider the work of shepherding in relation to the work of the elder.

E. Presbuteros:

1. The Greek word presbuteros has been translated into two English words.
 - A. Elder - Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; 1 Tim. 5:17, 19; Tit. 1:5; Jas. 5:14; 1 Pet. 5:1.
 - B. Presbyter - 1 Tim. 4:14.
2. Literally the word means one advanced in life, an elder, or a senior.
 - A. It is interesting to note, with the trend to install younger "elders," that the word originally referred to the older men in Israel.
 1. As a matter of fact the Hebrew form ZAQEN occurs 174 times as a noun or as an adjective in the O.T. referring to, "old men; old women; elder; old." Nelson's Expository Dictionary of the Old Testament, pp. 110, 111.
 2. It also had the more specialized use with the sense of "elder" referring to his gifts of "leadership, wisdom, and justice" (ibid, p. 110).
 - B. The Septuagint, which is the Greek translation of the O.T., gives the following translations of the Hebrew word "ZAQEN".
 1. "PRESBUTERA" - man of old, elder, presbyter (ibid. p. 111).
 2. "PRESBUTES" - old man; aged man (ibid).
 3. What we see, then, from this word is that the person who fills the office of a bishop must possess "wisdom, prudence, and moderation."
 - A. These things come from experience.
 - B. Experience, in most cases, comes with age.
2. Qualifications:
 - A. The qualifications of the elder can be placed in three categories:
 1. Negative, positive, and domestic.
 2. Due to the fact that we have two primary texts to consider we will harmonize the two as we discuss each qualification – 1 Tim. 3:1-7; Tit. 1:5-11.
 - B. However, we first need to realize there is an obligation stressed in relation to the qualifications.
 1. 1 Timothy 3: 2; Titus 1: 7 - "Must."
 - A. Vines says of the word "Dei", translated "Must", that it is, "an impersonal verb, signifying it is necessary..." p. 775.
 - B. The Englishman's Greek N.T., p. 542, translates the word "Dei," "It behooves..."
 - C. Therefore, what we see is that the person who "desires the office of a bishop" (1 Timothy 3:1) is actually obligated beyond just desiring that office.
 1. Many people who would desire such would do so just for the position of prestige.
 2. Paul indicates that the person who desires such "desireth a good work"

- (1 Timothy 3:1) and therefore is obliged to have the following characteristics.
2. One prevalent attitude, that I want us to consider, relates to this point.
 - A. One brother wrote, "So the Lord requires that he who comes nearest to reaching the goal shall be ordained as elders among his followers."
 1. The idea is that we simply appoint the best that we have.
 - B. I see only one problem with this thinking, and that is it wrong!
 1. There is a major difference between the two words "must" and "nearest".
 3. Another problem that pertains to this point is that some say that the qualifications are flexible.
 - A. In other words we have the right to "bend the rules."
 - B. No doubt we would all agree that there are some relative qualifications.
 1. But they must not be made so pliable as to make them meaningless.
 - C. For example, "apt to teach" is a relative requirement – 1 Tim. 3:2.
 1. To make it so relative as to place the unlearned and incompetent into the eldership is a travesty.
 - D. Vigilance, hospitality, and patients would be other relative qualifications.
 1. But they cannot be stretched to allow the unalert, selfish, stern, and disagreeable to become elders over God's heritage.
 4. Our final point on this is some say that we can put men into the office of an elder, who do not meet the qualifications, and they will grow into them.
 - A. What must be understood is that the office of the eldership is not for the purpose of developing qualifications.
 1. The truth of the matter is, because a man has already developed these qualifications, and is doing the work, he is installed as an elder.
 - A. Notice the first few words in Titus 1: 6, "If any be..."
 - B. Titus was to appoint qualified men.
 1. Not unqualified who might (or might not) develop the requirements later.
- C. Negative Qualifications:
1. Blameless - 1 Tim. 3:3 - Titus 1:6, 7.
 - A. The word blameless means to be without reproach.
 - B. Vines says, in regard to the word "blameless" in 1 Timothy 3: 2; "that cannot be laid hold of, hence, not open to censure, irreproachable," p. 133
 1. Of Titus 1:6, 7 he says, "...the absence of even a charge or accusation against a person. This is to be the case with elders." p. 133
 - C. This does not imply perfection as no one can attain such.
 1. It simply implies that elders be men of honor, integrity, and uprightness.
 2. Not Given To Wine - 1 Timothy 3:3 (No brawler) - Titus 1:7 .
 - A. The term "not given to wine," as translated in the K.J.V., has a connection to the word "brawler" as found in verse 3 of 1 Timothy 3.
 1. The A.S.V. simply translates it - "No brawler...", leaving out the phrase

- altogether.
- 2. Literally the idea is forbidding one to be "quarrelsome over wine."
- B. We can see a correlation between this one and the previous one studied.
 - 1. No person can be "given to wine" and be "blameless."
- C. We see this forbids the elder from consumption of alcoholic beverage.
- 3. No Striker - 1 Tim. 3:3 - Titus 1:7.
 - A. This relates to the person who has the disposition of "spoiling for a fight."
 - 1. This person is the one who is given to quick outburst of temper.
 - 2. He is quick to react to an insult or wrong whether it is real or imaginary.
 - B. This would, no doubt, have a direct relationship to being a "brawler."
 - 1. Surely we can see why such a person would be unfit to be a leader of God's people.
- 4. Not Greedy Of Filthy Lucre - 1 Tim. 3:3 – Tit. 1:7
 - A. This phrase is omitted from most versions and manuscripts.
 - B. Filthy lucre is "base gain."
 - 1. Therefore it prohibits the "lover of money" from holding the office of an elder.
 - C. Since the "love of money is the root of all evil" (1 Timothy 6:10) this qualification is extremely logical.
 - 1. No one should ever be considered for the office of an elder who is anxious of sudden riches and would do anything to gain them.
 - A. How could such a person be "blameless?"
- 5. Not A Brawler - 1 Tim. 3:3.
 - A. The A.S.V., along with all other reputable versions, replaces the phrase "not a brawler" with the words "not contentious."
 - 1. This translation is in complete agreement with the Greek N.T.
 - 2. Vines says of the Greek word Amachos, "lit., not fighting, primarily signifying invincible, came to mean not contentious 1 Tim. 3:3, R.V.; Tit. 3:2, A.V. "not a brawler," "no brawlers," p. 236.
 - B. This does not prohibit the elder from contending for the faith - Jude 3.
 - 1. As the elder must be willing and able to "convince the gainsayers" - Tit. 1:9.
 - C. What it forbids is the person who has a contentious or argumentative spirit.
 - 1. The elder doesn't walk around with a chip on his shoulder.
- 6. Not Covetous - 1 Tim. 3:3.
 - A. As we have already noted the majority of versions and manuscripts omit the phrase "not guilty of filthy lucre" from 1 Timothy 3:3.
 - 1. Instead they have the phrase "Not covetous."
 - B. The K.J.V., though, (and it is the only version that I know of that does) includes them both.
 - 1. Literally the word "covet," here, would mean "money-loving."
 - 2. Therefore we have the forbidding of a "money-loving man" filling the office of the elder.
 - C. So, basically, we have a duplication of the same thought in the K.J.V. in the

phrases "not greedy of filthy lucre" and "not covetous."

1. The text has not really changed by the dropping of the first phrase
7. Not A Novice - 1 Tim. 3:6.
 - A. Being a "novice" would be being a recent convert.
 1. This person would not have had the time to be seasoned in relation to the Word.
 2. Nor would he have developed the wisdom to function as an elder.
 - B. Vines says, "...of one who by inexperience is unfitted to act as a bishop in a church." p. 801.
 - C. Paul explains that the recent convert, who was placed in such a position, would "fall into the condemnation of the devil" due to his being "lifted up with pride." - 1 Tim. 3:6.
8. Not Self-Willed – Tit. 1:7.
 - A. To be self-willed is to be self-pleasing.
 1. "...denoted one who, dominated by self-interest, and inconsideration of others arrogantly asserts his own will..." Vines, p. 1024.
 - B. Elders are to rule by various ways, one of which is by example.
 1. In this we see the reason why the man who is self-pleasing cannot serve as an elder.
 - A. Christians are to think of others first - Phil. 2:4
 2. To follow the example of a self-pleasing elder would be to follow the person in opposite direction than these words.
 - C. Also, due to the specialized work of the elder, a self-centered man could not function properly.
 1. His thoughts would constantly be on what is best for himself rather than the flock that he is to watch over.
9. Not Soon Angry – Tit. 1:7.
 - A. This deals with the quick-tempered individual.
 1. It is the person who is "prone to anger."
 2. It is the person "...who does not have his passion of anger under control."
 - B. No doubt we can see the reason behind this particular point.
- D. Positive Qualifications:
 1. Vigilant - 1 Tim. 3:2 – Tit. 1:8.
 - A. The word "vigilant," as found here, is better translated "temperate" as per the A.S.V., R.V.S., etc.
 - B. Basically, the idea is that the elder must be careful about his habits and passions.
 1. He needs to be watchful over himself and modestly use all so as to be able to perform the work of an elder.
 2. Sober - 1 Tim. 3:2 – Tit. 1:8.
 - A. Here the idea is to be "sober-minded" as the A.S.V., R.S.V., etc. translate it.
 1. It is from the Greek word "Sophron" meaning "of a sound mind, self-controlled, studious, wise."
 - A. It is the same word that is translated "discreet" in Titus 2:5, K.J.V.

- B. This particular characteristic would cause a man to be serious-minded about the Lord's work.
 - 1. No doubt we can understand that it would not be good for an elder to be unstable, flighty, or frivolous.
- C. The word "sober" does not forbid a sense of humor.
 - 1. But it does suggest that the man who is to an elder must realize the gravity of the work he has undertaken.
- 3. Of Good Behavior - 1 Tim. 3:2.
 - A. This is from the Greek word "Kosmios" meaning "well-ordered, decorous, suitable, or becoming."
 - 1. It is translated "orderly" in the A.S.V., R.S.V., etc.
 - B. It is the adjective form of Kosmos, which we find used to describe the order that came from chaos in relation to the creation of Genesis 1.
 - C. This is the same word translated "modest" in 1 Timothy 2:9 alluding to dress.
 - 1. Therefore we can conclude that the elder will be "modest" or decent in his dress.
 - 2. Well organized in his work.
 - 3. Studious in habit.
- 4. Given To Hospitality - 1 Tim. 3:2 – Tit. 1:8.
 - A. This quality demonstrates one's love and concern for others.
 - 1. Due to the work of the elder involving others he must demonstrate his interest in people.
 - 2. He must demonstrate the desire to be helpful in the meeting of others needs.
 - 3. He must be friendly.
 - B. There is inherent in this word the idea of involvement with strangers.
 - 1. Not just members of the local congregation of which the elder oversees.
- 5. Apt To Teach - 1 Tim. 3:2 – Tit. 1:9.
 - A. Several things are involved here.
 - 1. He must be willing, able, and qualified to teach.
 - A. Titus 1:9 really helps us see the point here.
 - B. The Pulpit Commentary has some excellent comments on this in Vol. 21, p. 58.
 - 1. "The pastor must have the capacity to impart Christian knowledge, the ability to interpret Scripture, to explain its doctrines, to enforce its precepts, and to defend it against errorists of every class. "
 - 2. "He must have both 'skill and will, ability and dexterity, being neither ignorant of his duty not negligent in the performance of it.'" (ibid)
 - C. This does not, of course, mean that every time the door opens that the elders must be before the people teaching.
 - 1. Although it would not forbid such.
 - D. The elder must be willing, able, and qualified to teach.
 - 1. Also, inherent in this is the attitude of desire to teach
- 6. Patient - 1 Tim. 3:3.

- A. The word translated "patient" in the K.J.V. best discusses the results of patients.
 - 1. Literally the idea here is "gentle."
 - 2. Vines says, "...it expresses that considerateness that looks 'humanely and reasonably at the facts of a case....,'" pp. 484, 485.
 - B. The word is used in contradiction to the idea of an elder being a striker or brawler.
- 7. Have A Good Report - 1 Tim. 3:7.
 - A. The elder is to be well thought of by those outside of the church.
 - 1. The reason for this is that sometimes people may act one way around brethren and another way around those of the world.
 - 2. If an elder, when he is with the people of the world, acts as they do, then his influence for the Cause of Christ will be nil.
- 8. Lover Of Good Men – Tit. 1:8.
 - A. Rather than it being a "lover of good men" it speaks of being a "lover of good" or "goodness."
 - 1. An elder will "love" good things.
 - B. Due to his love for good works he will ever be ready to promote them.
 - 1. This is a very important point!
 - 2. Elders are in the "drivers seat" when it comes to the programs of the church.
 - A. In other words they have the final say in what is to be done and not done.
 - 3. The work of the church can be brought to a standstill by men in the position of elders who do not "love good works."
 - A. This is seen every day in our brotherhood.
 - B. Missionaries having to sell their belongings and beg for funds to go to work for the Lord in mission areas.
 - C. Preachers who have to give up the love of their life and go back into secular work because elders won't pay them a living wage.
 - 1. If you think those things aren't happening then you've buried your head in the sand too long.
- 9. Just – Tit. 1:8.
 - A. An elder will be upright in his dealings with all.
 - 1. No separation of job and church!
- 10. Holy – Tit. 1:8.
 - A. This deals with the elder's devotion to the Lord.
 - 1. It, "...signifies religiously right, holy, as opposed to what is unrighteous or polluted." Vines, p. 567.
 - B. Due to elders devotion to the Lord they practice righteous living.
- E. Domestic Qualifications:
 - 1. Husband Of One Wife - 1 Tim. 3:2 – Tit. 1:6.
 - A. There are four different ways in which the phrase "Mias Gunaikos Andra" has been construed:

1. Excluding a man with a second wife, the first having died.
 2. Excluding a man who has a plurality of wives.
 3. Excluding a man who has no wife.
 4. A divorced man.
- B. I think a little common sense; along with a little knowledge of the original thought will help us to see that actually we have a combination of two of the four.
1. The phrase translated "husband of one wife" literally means "one woman man."
 - A. The Englishman's Greek N.T, p. 542, gives this translation, "...of one wife husband..."
- C. Therefore we can see that a plurality of wives is quickly forbidden.
1. As to the man who had been married, lost his wife through death, and later married again, he is still the husband of one wife – Rom. 7:2, 3; 1 Cor. 7:39.
 - A. The same is true of a scripturally divorced and remarried man.
 - B. Inherent in marriage is everything that marriage involves.
 2. The initial edition of the R.S.V., copy written 1946, carried the highly erroneous rendering of "married only once."
 - A. Due to this error many brethren contended that the man who fits the above situation could not serve as an elder.
 - B. However, to contend such is to do so based upon poor scholarship, which led to a poor translation.
 1. One needs only to look at a later publication (1952 Revision) of the R.S.V to see that correction has been made.
- D. Also we should realize that the phrase "husband of one wife" connected to the Greek verb, "deo," translated "must" means that it is binding.
1. Therefore it is bound that the man be married to one wife.
 - A. It is not, as some would say, if he is married he is to have only one wife.
 2. A man who is a bachelor cannot be installed into the office of an elder.
- E. By the way since a woman cannot be the "husband of one wife" it rules out the possibility of a woman being an elder over the Lord's church.
2. Ruleth Well His Own House - 1 Tim. 3:4 – Tit. 1:6 (Faithful children).
- A. There are three basic points that I want us to consider in relation to this domestic qualification.
 1. First, the word "children," in relation to whether an elder must have them.
 2. Second, must he have a plurality of children.
 3. Exactly what is involved in the idea of "faithful children" as per Titus 1:6.
 - B. As we have seen, from the point just discussed, the Greek word "Deo" (Must) indicates a necessity in relation to whether or not the elder must have children.
 1. In looking at Paul's words to Timothy (3:4) one would feel as if Paul was simply taking it for granted.
 2. In other words, as if there was no choice in the matter.

- A. Which, by the way, there isn't.
- 3. We find the necessity of having children being compelled upon those who seek the office of elders over God's heritage.
 - A. Let me try to guess some of your thinking here and deal with another point germane to this point.
 - B. Paul is not dealing with the ability to father children.
 - 1. Indeed, the one desiring the office must have children.
 - 2. But it is not inherent in this the necessity that he had to have fathered them.
 - C. Neither is Paul dealing with the man who may have raised his children in the Lord and then at a later date they died or became unfaithful after leaving his home and established their own home.
 - D. The point at hand deals with the raising of children - 1 Tim. 3:4.
 - E. So what I'm saying is a man might, for various reasons (some of which might not be his own) be unable to father children.
 - 1. He can, therefore, adopt children.
 - 2. Raise them in "the nurture and admonition of the Lord" - Eph. 6:4.
 - 3. Have them "in subjection with all gravity" - 1 Tim. 3:4.
 - 4. And be qualified for this position.
 - A. If not why not?
- C. As to the number of children that the elder must have let's give some thought to the following:
 - 1. First, the Greek word for "children" - "Tekna" is plural.
 - A. But, we should keep in mind the rule "The plural of necessity comprehends the singular."
 - B. In other words that which applies to a plurality also applies to the singular.
 - 1. 1 Timothy 5:16 - man, woman – widows.
 - A. Suppose the man or woman had only one widow would they be obligated to relieve them?
 - 2. 1 Timothy 5:4 - widow - children – grandchildren.
 - A. Suppose that in this case there is but one child in the family of this widow.
 - B. Would it be obligated to "shew piety at home?"
 - 3. Genesis 21:7 - children – son.
 - A. Sarah bore Abraham but one son yet notice the use of the word "children."
 - 4. Matthew 19:29 – children.
 - A. Will the one who has "forsaken" but one child receive nothing?
 - 5. Proverbs 22: 6 – child.
 - A. Parents who have more than one child; are they not obligated to "train up their" children?
 - 6. Ephesians 6:4 – children.
 - A. Is the father who has but one child at liberty to "provoke" that

child "to wrath"?

2. Many other passages could be cited to show that the rule "The plural of necessity comprehends the singular" applies in this case also.
 - A. The point is not dealing with the ability to father children.
 1. Or the number of children past one.
 - B. The point is that no matter how many children he has, past one, he must have them under subjection.
- D. Our final point here is in relation to what is involved in having children "under subjection" or having "faithful children."
 1. The A.S.V., R.S.V., etc. translates Titus 1:6 and the phrase "faithful children," as per the K.J.V. to say, "...having children that believe..."
 - A. In other words believing children.
 - B. "...believing children or children who are believers." Word Studies in the Greek N.T., vol. 2, p. 184.
 2. There can be little doubt but that this has reference to the children being Christians.
 - A. The common understanding of the word "believer" in the N.T. refers to Christian - Acts 16:1; 2 Cor. 6:15 .
 1. Sometimes people attempt to use Acts 16:15 to get around this.
 2. However, note she had just been baptized.
 3. Because of the fact that people are judged by their children this qualification demands careful consideration.
 - A. If the person desiring to be an elder cannot rule his children how can he possibly rule the church?
 - B. Therefore in giving consideration to men concerning their possibility being elders one needs to take a long hard look at his family.
 4. The question often comes up, in relation to the elder's children, after they have left home.
 - A. The point being is he responsible for them at that time.
 1. I would answer yes and no to this question.
 - B. I'm not sure that a blanket statement can be made here.
 1. I believe the rule is that if a man has performed his duties, as he should in this area, his children will remain faithful - Prov. 22:6
 2. However, there are exceptions to the rule.
 - A. Often times young people become Christians and remain faithful throughout their teenage years.
 1. Even for many years after they left home but then fell away.
 - B. On the other hand the case is that as soon as "junior" leaves home he, along with the rest of the children to follow, "leave" the church.
 3. I see two different sets of circumstances here.
 - A. On the one hand, most likely the father has performed his faithful duties properly.

4. I would have problems objecting to the father who fits circumstance number one being appointed as an elder.
 - A. However, in regards to circumstance number two, I would object strenuously to his appointment.
3. Duties Or Responsibilities:
 - A. There are many duties or responsibilities laid upon the shoulders of those men who rise to the work before them and accept the work of the eldership.
 1. It should be understood that to be an elder, over the Lord's church, is the highest earthly position that can be held.
 - A. But with the position comes work - 1 Tim. 3:1.
 2. I want to break the responsibilities of the elders down into five categories:
 - A. Personal duties.
 - B. Shepherding duties.
 - C. Overseeing duties.
 - D. Teaching duties.
 - E. Ministering duties.
 - B. Personal Duties:
 1. The elder is to "take heed unto" himself - Acts 20:28.
 - A. He must give great consideration to the life he and his are living.
 - B. He cannot possibly guide others if his own life and house are not in order - 1 Tim. 3:5.
 2. He is obligated to be guided by the Word of God and grow because of this guidance - Acts 20:32.
 - C. Shepherding Duties:
 1. He must take heed unto all the flock - Acts 20:28.
 - A. In order to do this he must know the flock.
 1. He must know each of them and their individual needs.
 2. He must feed the church - Acts 20:28; 1 Pet. 5:2.
 - A. This involves having the well being of every sheep in mind at all times.
 - B. It also involves seeing that the flock has proper and sufficient food.
 3. He must lead the flock and keep them from being lost.
 4. He must protect the flock from wolves - Acts 20:29.
 5. He must be an example to the flock - 1 Pet. 5:3.
 - A. His habits, speech, and actions should be consistent with Biblical teaching - 1 Pet. 1:15, 16.
 - B. He should be a proper example in family matters.
 1. The way he and his family dress are important.
 - C. On the job, in play, and in the community.
 - D. In his work of the kingdom.
 4. He must watch over the souls of the people - Heb. 13:17.
 - A. He has the responsibility of "watchman" over God's house - the church - Acts 20:31.
 - B. Because of this he will give account for each soul committed to his

care.

D. Overseeing Duties:

1. He is to take the oversight - 1 Pet. 5:2.
 - A. This simply means that he is to exercise or assume the responsibilities that go along with the office.
2. They are to "rule well" - 1 Tim. 5:17.
 - A. To "rule well" they must rule according to the will of God - 1 Pet. 5:2
 - B. In doing so they dare not "lord it over God's heritage" - 1 Pet. 5:3
3. They have no authority to make new laws for God.
 1. They utilize what has been given them.

E. Teaching Duties:

1. They are involved in the teaching of the church - Heb. 13:7.
 - A. In order to do so they must be "men of the Book."
2. They are to admonish the church - 1 Thess. 5:12.
 - A. To admonish is to warn of a fault or reprove.
3. They must exhort and convince the "gainsayer" – Tit. 1:9.
 - A. This person is one who is against the truth.
4. They are to "stop" the mouths of the "vain talkers" – Tit. 1:10, 11.
5. They are to discipline those who obey not the Word.

F. Ministering Duties:

1. These are areas of service.
 - A. They should support or help the weak - Acts 20:35.
 - B. They are to visit, pray for, and minister to the sick - Jas. 5:14.
2. It is interesting to note that we tend to think that this is the work of the evangelist.
 1. While God "tends to think" it is the work of the elders.
 - A. I wonder who is right?

4. Duties Of The Church Toward The Elders:

- A. We should know the elders - 1 Thess. 5:12.
- B. We should esteem them highly in love so long as they function properly - 1 Thess. 5:13.
- C. We should be submissive and obedient to them as far as the Word goes - Heb. 13:17.
 1. I don't understand the attitude that some in the church have in regards to the elders and authority.
 - A. Whether you like it or not, we are to submit to the elders so long as their direction is in line with the will of God.
- D. We should not rebuke an elder but treat him as a father - 1 Tim. 5: 1.
 1. Although this passage is talking of the different age classes, since elders would be among the elders (age-wise), we who are younger had best be careful.
- E. We should not receive an accusation against an elder except in the mouth of two or three witnesses - 1 Tim. 5:19.
- F. We should remember and imitate the elders - Heb. 13:7.

1. If elders are not doing anything we have a problem here!
- G. We should count the elders worthy of double honor - 1 Tim. 5:17, 18.
- H. Call upon the elders when in need - Jas. 5:14.

CONCLUSION:

1. Much effort should be put into the study of the eldership.
 - A. The reason for this is when it comes to installing men into the office of the eldership the direction of the congregation is going to be affected.
 1. It is much better to be without elders and be "scripturally unorganized."
 2. Than to put unqualified men in the eldership and be "unscripturally organized."

THE QUALIFICATIONS OF THE ELDERS

Robert Stapleton

INTRODUCTION:

1. This lesson deals with how a congregation of the Lord's church acquires elders to fill the role God has given them.
 - A. We have discussed the need for such leaders.
 1. Now it is time to see how this is to be done.
2. To simplify the procedure we can say that, (1) men must first qualify for the position, and (2) they must be appointed to the task.
 - A. With this in mind we begin by asking and answering what does it take for men to become qualified?
 - B. And then we will ask and answer how should those who are qualified be appointed.

BODY:

1. The Qualifications Of Elders:
 - A. Whenever a discussion arises concerning the eldership of the church, the most discussed questions are likely to be those that have to do with the qualifications.
 1. A discussion of such is fine.
 - A. But this should not be done to the point of overlooking the work of the elder.
 1. Far too many times we indicate a relative unconcern about the elders' work, just so they are "qualified".
 - B. The qualifications of elders are listed in two passages of Scripture 1 Timothy 3:2 - 7; Titus 1:5-9.
 - C. The qualifications listed - 1 Tim. 3:2-7.
 1. Before we look at this text though, let us consider 1 Timothy 3:1.
 - A. The desire here is not one of the qualifications, even though without this desire one would not seek for the position.
 2. "Blameless" - Anepileptos - without reproach, one with whom no fault can be found.
 3. "The husband of one man" - not a polygamous man.
 - A. Not speaking of a remarried widower,
 - B. The right of Scriptural remarriage carries with it all rights of marriage.
 4. "Vigilant" - Nephaios - temperate, sensible, one possessing the quality of clear thinking.
 5. "Sober" - Sophron - of sound mind, self-controlled, sober minded.
 6. "Of good behavior" - speaks of one's ability to organize his life.
 7. "Given to hospitality" - an indication of love for one's fellow man.
 8. "Apt to teach" - skilled at teaching, qualified to teach.
 9. "Not given to wine" - not a drunk.
 10. "No striker" - not a violent man.

11. "Not greedy of filthy lucre" - free from the love of money.
 12. "Patient" - Hupomone - literally one who is patient in trials incident to service.
 13. "Not a brawler" - Amachos - not quarrelsome or contentious.
 14. "Not covetous" - Aphilarguros - being without covetousness, not a lover of money.
 15. "One that ruleth his own house" - one who manages his own home.
 16. "Having his children in subjection" - having control over his children.
 17. "Not a novice" - not a new convert.
 18. "Have a good report - must be spoken well of by those outside of the church.
- D. The qualifications listed - Titus 1:5-9.
1. "Blameless" - Anenkletos - Literally to have nothing held to one's account.
 - A. To be above reproach.
 2. "The husband of one wife" - not a polygamous man.
 - A. Not speaking or a remarried widower.
 3. "Having faithful children" - literally, believing children.
 4. "Not selfwilled" - Authades - not one who is dominated by self-interest or inconsiderate of others.
 5. "Not soon angry" - not quick tempered.
 6. "Not given to wine" - not a drunkard.
 7. "No striker" - not violent.
 8. "Not given to filthy lucre" - not greedy for dishonest gain.
 - A. Not involved in questionable money making schemes.
 9. "A lover of hospitality" - Philoxenos - hospitable.
 10. "A lover of good men" - one who loves that which is good.
 11. "Sober" - Sophron - of sound mind, self-controlled, sober minded.
 12. "Just" - Dikaio - as it relates to the fulfilling of duties.
 13. "Holy" - Hosios - religiously right, as opposed to what is unrighteous or polluted.
 14. "Temperate" - Enkrates - denotes exercising self-control.
 15. "Holding fast the faithful word" - must hold firm to the sure word as taught.
2. Applying The Qualifications:
- A. The first qualification - which underlies all the rest - is that the elder must be a faithful Christian.
 1. Sometimes a congregation may get so caught up in other matters concerning the appointment of elders that they overlook the most evident.
 - B. Most of the qualifications are to be displayed by every Christian.
 1. Actually, the elder is not held to a higher standard than others.
 - A. Consider the following chart:

WHAT ELDERS ARE TO BE, ALL CHRISTIANS ARE TO BE

ELDERS	CHARACTERISTIC	ALL CHRISTIANS
1 Tim. 3:2	Blameless	1 Tim. 5:7; 6:14
1 Tim. 3:2	Vigilant	1 Pet. 1:13; 4:7; 5:8

1 Tim. 3:2	Sober	Tit. 2:2,5; Rom. 12:3
1 Tim. 3:2	Hospitable	Rom. 12:13; Heb. 13:2
1 Tim. 3:2	Apt to teach	Heb.5:12
1 Tim. 3:3	Not given to wine	Tit. 2:3; Eph. 5:18
1 Tim. 3:3	Patient	Phil. 4:5; Col. 3:13; Tit. 3:2
1 Tim. 3:3	Not a brawler	Jas. 4:2; 2 Tim. 2:24
1 Tim. 3:3	Not greedy of filthy lucre	1 Tim. 6:10; 2 Tim. 3:2
1 Tim. 3:4	Children in subjection	Eph. 6:1-4
1 Tim. 3:7	Good report from without	1 Pet. 2:12-16
Tit. 1:8	Just	Col. 4:1
Tit. 1:8	Holy	Eph. 4:24; 1 Tim. 2:8
Tit. 1:8	Temperate	Gal. 5:23

C. Many of the qualifications are matters of degree.

1. Since we all sin and make mistakes, it is not possible to expect that the elder will be 100 per cent perfect in all of these qualifications.
2. What is expected though, is that the elders will have each of these qualification to a great extent.
 - A. Even though the qualifications are often a matter of degree, the elder must noticeably possess them.

D. We should look for the purpose behind the qualifications.

1. In some cases the purpose is given.
 - A. See 1 Tim. 3:4.
 1. Why? - see 1 Tim. 3:5.
 - B. See 1 Tim. 3:6.
 1. Why? - "Lest being lifted up with pride he fall in condemnation..."
 - C. See 1 Tim. 3:7.
 1. Why? - "Lest he fall into reproach..."
 - D. See Titus 1:9.
 1. Why? - "That he may be able by sound doctrine..."
 - E. Even if the purpose is not given, we should try to determine it.
2. We should consider how each qualification might affect our decision.
 - A. This helps us to see why having believing children is so important.
 - B. It also helps us to see how that man's ability to father a child is not under consideration.
 1. This then would allow a man who had adopted a child (or children) to serve.

E. We need to avoid extremes regarding the qualifications.

1. Many times we apply the qualifications so strictly that no man could ever qualify.
 - A. Others, on the other hand, make so lax the qualifications that almost anyone can "qualify."
 1. They say that a certain man will "grow" into the job.
2. The point is that somewhere in between these two extremes lies the middle

ground in which the church can properly appoint men to the office of the elder.

- F. In the end we must leave each congregation free to determine who meets the qualifications for their eldership.
 - 1. If congregational autonomy means anything, it means that a congregation has the right to:
 - A. Make its own decisions.
 - B. To choose and appoint men as elders according to its understanding of those qualifications.
- 3. Appointing Elders:
 - A. What method should be followed so that qualified men can be chosen and appointed to serve as elders in the local church?
 - 1. The N. T. indicates that in one case an evangelist (Titus) was to ordain elders - Tit. 1:5.
 - 2. In another case Paul and Barnabas ordained elders - Acts 14:23.
 - A. In neither case are we shown the particular procedure that was followed when these men were ordained.
 - B. How should elders be selected?
 - 1. The N. T. does not specifically answer this question, but it does provide, in Acts 6, one example of men being set apart for a specific task.
 - 2. Here is what happened in that case:
 - A. The apostles set forth the qualifications - Acts 6:2, 3.
 - B. The church as a whole chose from among its members the men who met those qualifications - Acts 6:5.
 - C. The apostles, by laying hands on them, set them to work their task - Acts 6:6.
 - 3. This example suggests a good procedure for the selection and appointment of elders today.

CONCLUSION:

- 1. Great care should be taken in the selection of elders.
 - A. It is easier to make one an elder than to "unmake" one.
 - 1. Trying to remove a man from this position is always difficult.
 - A. Especially if that man has sought that position out of pride or other personal motive.
 - B. There should always be a high degree of agreement of the entire church on the men being selected.
 - 1. If this is not the case then the men under consideration should not be appointed.

ELDER'S DUTY IN MEETING THE FORCES OF ERROR

Robert Stapleton

INTRODUCTION:

1. A vitally important area in which elders must lead the local congregation is that of meeting various errors which confront the cause of Christ.
 - A. The Bible very clearly teaches that elders bear the responsibility of doing such.
 1. Elders must be willing to lead in the defense of the gospel against error.
2. Paul gave such instructions in relation to the qualifications of elders in Titus 1:9-11.
 - A. This verse provides clear insight in regard to this responsibility and duty.
 1. Titus had been left in Crete in the midst of perilous times.
 2. Verses 10-16 indicate that morally corrupt, false teachers had entered among the brethren to sow seeds of discord and confusion.
 - A. These sought to turn the faithful away from the truth into error.
 3. To stop these false teachers from "overthrowing whole houses," it was necessary to silence them.
 - A. With this in mind Paul said that it was the elders who had to be capable of confronting these false teachers and prevent them from destroying the church.
3. With this in mind let us consider this role in the church today.

BODY:

1. In returning to Titus 1:9 the phrase "Holding to..." means not only to adhere to the truth but also to be devoted to it and to take an interest in it.
 - A. The same word is used in Matthew 6:24 where Jesus spoke of the inability of a man to serve two masters as he will "hold to one, and despise the other..."
 1. The elders must be devoted to the "faithful word."
 - A. This, of course, refers to that definite, fixed body of doctrine, which had been taught by God's inspired servants.
 - B. Adhering to and being devoted to the true doctrine will enable elders to accomplish a two-fold task:
 1. First, they will be able to "exhort in sound doctrine."
 - A. The word "exhort" conveys the idea of urgently imploring or encouraging someone to be faithful to God and His word - Acts 2:40; 14:22; Jude 3.
 - B. The word "sound" is from the word that literally means to be in good health.
 1. It is used in the N.T. concerning the correct or true doctrine in contrast to different doctrines which are contrary to the truth - 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3.
 - C. Thus to "Exhort in sound doctrine" refers primarily to the ability to strengthen those in the faith so that they can recognize and meet error.
 2. Second, elders will be able to "convict the gainsayers."
 - A. Several concepts are inherent in the word "convict."
 1. Bringing to light, exposing, demonstrating.

- 2. Convincing.
 - 3. Reproving, correcting.
- B. The word "gainsayers" literally means those who speak against or contradict the truth.
- C. Elders, therefore, must be capable of exposing the error of false teachers by demonstrating the truthfulness of the gospel.
 - 1. Undoubtedly this is why an elder must to "apt" to teach - 1 Tim. 3:2.
- C. To "exhort" and to "convict" have a durative quality.
 - 1. The implication here is that it is the elder's duty to continually build up the brethren in the truth, and to continually protect them from the inroads of error.
 - A. It is not enough for the elder to be able to denounce error.
 - B. He must also be able to meet it and refute it so that the purity of the gospel is preserved and that the false teachers may be saved – Tit. 1 :13.
- 2. There are many other passages, which help us to see the elder's duty of leading the congregation in meeting error - Acts 15:6-29; 20:28-31; Heb. 13:17.
- 3. Let us now make a practical application for the eldership today.
 - A. In order to properly lead the church in meeting the forces of error, the elders must be capable of analyzing the situations confronting the church.
 - 1. Paul and John cautioned their readers to be aware of false teachers and their attack on the church - 2 Tim. 4:3,4; 1 John 4:1-3.
 - 2. Elders must have the same kind of foresight that will enable them to recognize sources of error and be prepared to deal with such.
 - 3. Elders must also be capable of making plans to meet the current and future forces of evil.
 - 4. They must also be capable of leading the congregation in the furtherance of these plans.
 - A. They do this by making every use of scriptural means, i.e. Bible classes, sermons, special classes, etc.

CONCLUSION:

- 1. These are perilous times for the church.
 - A. They call for capable and prepared leaders.
 - 1. Leaders who are fully devoted to the truth.
 - 2. Leaders who are capable of preparing themselves and other Christians to meet all challenges - Acts 20:28.

ELDER'S DUTY IN KEEPING THE CHURCH PURE

Robert Stapleton

INTRODUCTION:

1. God has never done anything without a purpose.
 - A. When He gave the qualifications for elders, it was for a purpose.
2. The word "must," in 1 Timothy 3:2 and Titus 1:7, is there for a reason.
 - A. Just as the elder "must" be qualified, he "must" discharge his responsibilities to himself, and to the congregation over which he presides.
3. No greater responsibility ever rested upon any man that which rests upon the elders of the Lord's church.
 - A. These men who are commissioned by God are to be "elders" (1 Pet. 5:1), "bishops" (1 Tim. 3:1), "overseers" (Acts 20:28), "pastors" (Eph. 4:11) and their functions can easily be seen from the terms "he ruleth" (Rom. 12:8; 1 Thess. 5:12), "the ones that have rule" (Heb. 13:7), and "shepherds and teachers" (Eph. 4:11; 1 Cor. 12:28).
4. Of equal importance to these words are the words, which are often overlooked, "steward" (Tit. 1:7), and "watchmen" (Acts 20:21; Heb. 13:17).
 - A. Here is where I want us to concentrate in this lesson.
 1. The elders' responsibility of watching over the church in order to keep it pure.

BODY:

1. From the passages that we have already noted, the church is to submit itself unto the authority of the eldership which is over it.
 - A. Three words need to be considered by the church in relation to this point:
 1. "Obey."
 2. "Rule."
 3. "Submit."
2. Today sins of the world have crept into the church to the point that it is often difficult to distinguish it from the world.
 - A. We see unpaid debts, covetousness, animosity, pride, immorality, unjustness, false doctrine, adultery, and almost every other kind of sin imaginable in the church today.
 1. It is as if cancer has taken over the body of Christ, with the intent to destroy it as quickly as possible.
 - B. This spiritual malignancy must be stopped!
 1. A church will only grow with clean lives, holy hands and discipline.
 - C. Here is where the elders' responsibility to purity comes in.
 1. The church's spiritual appetite is formed by the diet it is fed on.
 - A. The church's overseers are going to give account to God for conditions in the church.
 1. If sin prevails, the elders will answer for such!
 2. God needs men of the Book (i.e. the Bible).
 - A. Men of the Book, when negligent in their duties, must know that they are

jeopardizing the souls of men and playing with hell fire - Prov. 18:9; Jere. 48:10; Hos. 4:6.

3. Members absent themselves from such congregations week after week and nothing is done to find the cause nor to bring them back to the Lord.
4. The unruly member of the church continues to embarrass the faithful body by his actions and nothing is done to disassociate the church from such an individual.
 - A. Due to this the church becomes a thing of ridicule in the community.
4. There are many methods of true discipline.
 - A. Self-discipline.
 1. Each member of the church should be encouraged by the elders to properly discipline themselves.
 2. There are many Scriptures which indicate the need for such - 1 Cor. 9:27; Gal. 5:24; Rom. 12:9, 21; 1 Pet. 2:23; Phil. 4:5.
 3. In almost every aspect of life there is the need for self-discipline.
 - B. Teaching and admonishing.
 1. No one can develop in the Christian life without a continuous growth in knowledge.
 - A. Christians live "by every word that proceedeth out of the mouth of God" - Mt. 4:4.
 2. With this in mind we see the necessity of the Bible being taught to each congregation.
 - A. This points to the responsibility of the elders to tend the flock that it may grow - Acts 20:28; 1 Pet. 2:2.
 - C. Training in service.
 1. Knowledge alone is not sufficient.
 - A. Development comes through the practice of knowledge.
 2. Elders need to be vitally involved in the training of their congregation.
 - D. Encouragement.
 1. Elders can do a great service to the church by encouragement.
 - E. Reproving and rebuking.
 1. There are times when a public reproof is timely.
 - A. This is especially true when some public sin is persistently indulged in.
 2. Elders may not always be popular in doing this but it is necessary and a part of their responsibility.

CONCLUSION:

1. As we can see, true discipline involves many things.
 - A. As elders who desire the best for their congregations they will seek to carry out these responsibilities.

THE ELDER'S ROLE IN CHURCH DISCIPLINE

Robert Stapleton

INTRODUCTION:

1. The subject of church discipline almost always brings up some sort of excuse as to why the church should not be involved in such when we think of it in respect to the withdrawal of members. .
 - A. However, all of the excuses pale in significance when confronted with the numerous Scriptures which clearly show the obligation of such when necessary.
2. Except for a total disregard of what the Bible says, one cannot deny that discipline may involve withdrawal from unruly members.
 - A. This is clearly a command of the Scriptures.
 - B. Note the following:
 1. Romans 16:17.
 2. 1 Corinthians 5:11.
 3. 2 Thessalonians 3:6-15.
 4. 1 Timothy 6:5.
 5. 2 Timothy 3:5
3. As to the role of elders in this matter it must be understood that, as in all matters pertaining to the local church, the elders must assume a leadership role.
4. However, we must also understand that true church discipline involves many things of which we will give consideration to in this section.

BODY:

1. It is the business of the elders to feed the church - Acts 20:28.
 - A. They further are responsible in helping the weak members of the church to become stronger - Acts 20:35.
 - B. They are also to watch after the souls of those under their charge – Heb. 13:17.
 1. A part of this responsibility will be carried out in seeing that proper discipline is carried out within the local congregation.
2. When we speak of church discipline we speak of those things pertaining to the teaching, training, collection, and development of its members.
 - A. All of this has as its goal the ultimate salvation of every member of the church.
 - B. We should not entertain the idea that church discipline has to do only with getting rid of unruly members, although it does involve this.
 1. The withdrawal of such is to be resorted to only when all other disciplinary measures have failed.
3. In every well-regulated body, whether family, state, or church, discipline must be maintained.
 - A. To fail to do so will result in that body going to pieces.
 - B. True discipline promotes peace and happiness, as well as efficiency and development of character.
 - C. Imagine a church where no discipline exists.
 1. Where there is no systematic effort made to instruct members.

2. Where there is no program set forth to train them to become efficient workers in the kingdom.
3. Elders must know that they are responsible to tend, feed, watch, warn, lead, provide for, protect, unite the sheep, guard, and teach.
 - A. They are to "hold to the faithful word" - Tit. 1:9.
4. A true "overseer" of the flock knows that all that concerns the church is under his care.
 - A. He well understands that he cannot shirk that duty and still be pleasing to God.
3. The organization of the local church is an established order - Acts 14:23; Tit. 1:5.
 - A. This organization is the only medium through which God is going to accomplish His work - Eph. 3:10; Acts 13:1-3; 14:25-28; 11:27-30.
 1. Elders are to "oversee" the local church, and those who plea for a restoration of the church of the N. T. must strive to be loyal to that plea in all respects.
 - B. It is important that elders see that there is a body of truth that must be upheld in regard to the doctrine of the church.
 1. God has given unto "all things that pertain unto life and godliness" - 2 Pet. 1:3.
 2. He further has shown us those things that are the fruit of the spirit - Gal. 5:22, 23.
 3. He has also given us the Christian graces so that we may grow as He would have us to do - 2 Pet. 1:5-8.
 - C. With these in mind they must lead us in the path of righteousness.
 1. Keeping the church pure is of utmost importance.
 2. And the only way that this is going to happen is for the elders to lead us in these matters.

THE DEACON AND HIS WORK

Robert Stapleton

INTRODUCTION:

1. In order for a congregation of the Lord's church to be fully and scripturally organized, there must be elders and deacons appointed.
 - A. However, until such a time as men are qualified, it is better to be scripturally unorganized than to be unscripturally organized.
2. Far too often, congregations in their haste to have elders and deacons ignore the qualifications outline in the Bible.
 - A. They, therefore, become unscripturally organized.
 - B. Prior to this time they had been scripturally unorganized which is far better.
 1. As a matter of fact this is exactly how the early church functioned until they were told what to do and how to do it as far as organization.
 2. Paul's writings to Timothy and Titus are both dated during the mid-60s.
 3. There are those who contend that no man can fill the bill when it comes to all the qualifications.
 - A. They, therefore, surmise that as long as the qualifications are met collectively, all is okay.
 1. Let me assure you this is not the case.
 2. No amount of rationalization will change what the Bible says on the subject.

BODY:

1. Responsibilities Of Deacons:
 - A. First it should be understood that deacons are not "co-elders," "junior elders," or "assistant elders."
 1. They are under the oversight of the elders - Acts 20:28.
 - B. Often times we speak of a spiritual-temporal division of the work.
 1. I believe this to be a false concept.
 - C. The elders are responsible for both the spiritual and temporal welfare of the local church.
 1. This is not to say that the elders cannot delegate responsibility, and with it authority to carry out that particular work.
 2. But it is to say that they delegate the authority to perform certain works within the set guidelines.
 - D. We must also realize that there should be a plurality of deacons depending upon the needs of the church and the number of men qualified.
2. The Work Of The Deacon:
 - A. Deacons are servants and not just office holders.
 1. As a matter of fact the word deacon is from the Greek word "diakonos" meaning servant, minister, attendant, or helper.
 2. It carries with it, though, the idea of a willing servant.
 - B. Perhaps someone will say that all Christians are to be servants and we would all

agree.

1. However, the word servant is used in two senses:
 - A. The general sense - i.e. the Christian.
 - B. The official sense - i.e. the deacon.
2. In this text the precise word "diakoneo" is used which points to an official sense.
 - A. So what we have is the official (sometimes called the technical sense) sense rather than the general (sometimes called the non-technical sense).
3. In other words we are looking at a specific office.
- C. The deacons are to be given specific assignments by the elders - Acts 6:1-7
 1. These assignments may vary widely depending on the needs of the congregation.
- D. It is not enough to restore the organization of the church merely by "appointing" men to "fill" an office.
 1. Elders and deacons must fulfill their respective responsibilities.
 2. Because of this fact they must meet definite qualifications as set forth by the Word of God.
3. The Qualifications Of Deacons:
 - A. These qualifications can be divided into three basic categories:
 1. Negative.
 2. Positive.
 3. Domestic.
 - A. It is our desire to analyze 1 Timothy 3:8-13 and give a brief meaning to each qualification.
 - B. Let us notice before we do so, though, that the text begins with the phrase "likewise must... "
 1. This indicates that the qualifications for deacons are just as binding as the qualifications of elders.
 2. Some want to be lax in their dealing with the deacon.
 - A. But the word "likewise" indicates the idea of "to the same extent."
 - B. And even though the word "must" is italicized (which indicates that it is not in the original) I believe we have valid grounds for it being here by the translators.
 1. The word "must" implies a necessity.
 2. Therefore the phrase likewise "must" clearly indicates what God's will is in this case.
4. Negative Qualifications:
 - A. Not Doubled-Tongued:
 1. Not deceitful - to be truthful in speech.
 2. Deacons are not to say one thing to one person and something altogether different to another.
 3. He is not to be "two-faced" or hypocritical.
 4. The Greek word "Dilogos" is only used here in the N.T.

5. The tongue can be bridled - Jas. 3:2-12; 1:26.
6. Failure in this area can lead to spiritual cannibalism wherein people bite and devour others - Gal. 5:15.
 - A. To do this is to be in violation to the law of love - Gal. 5:13, 14.
7. Due to the fact that the deacon will be involved personally in the lives of many people this is of extreme importance.
 - A. For example, a double-tongued deacon might promise one thing to an individual and say just the opposite to the elders when presenting the problem.
 1. This would lead to people disliking the elders.
 - B. Or, they may say one thing to one person and another in order to serve their own purposes.
- B. Not Given To Much Wine:
 1. This qualification would be easy to understand was it not for the social drinking "Christian."
 - A. The phrase simply means that the deacon is to refrain from the use of alcoholic beverage, period.
 - B. The Bible no more teaches alcohol consumption in moderation than it does lying in moderation, stealing in moderation, and or fornication in moderation.
 2. We could spend a good bit of time here but I believe a couple of points will suffice.
 - A. Any and all "officers" of the church realize the influence they hold over their respective congregation and community.
 1. To consume alcohol is to influence wrongly.
 - B. As "officers" of the church it is their duty to represent to the world the purest form of N.T. Christianity.
 1. This cannot be done under the influence of alcohol.
 - C. Finally how could these "officers" do that which will bring reproach upon the church and be faithful to their "office"?
- C. Not Greedy Of Filthy Lucre:
 1. This simply points to the fact that the deacon should not be desirous or eager of dishonest gain.
 - A. No doubt we can see the wisdom here.
 - B. In looking at the structure of the church we see that it would not be unusual for a deacon to come in contact with the funds of the church.
 1. Suppose that man had a deep desire for the things of this world and cared little how he got them?
 2. The person who is covetous and unscrupulous in their quest for riches does not fit the bill of being a true servant of God.
 - A. Whether they hold an "office" or not.
 3. That person who would "sell their soul" for material gain might well channel the Lord's money into his own account.
 - A. What must be understood by all Christians is the words of truth

found in Luke 12:15.

4. The warning here would prevent one from using the "office" of the deacon for material advantage.
 - A. But not only might the funds be misapplied but also the covetous deacon may well work to prevent the funds of the church being used for spiritual matters.

5. Positive Qualifications:

A. Grave.

1. This term means reverent, serious, solemn, sober.
 - A. Gravity and serious-mindedness are in order here.
2. It is not forbidding the deacon from ever smiling.
 - A. As this misses the whole point.
 - B. All Christians are to be grave, as are the aged men - 1 Tim. 2: 2.
 1. The word honesty (KJV) is better translated gravity as it comes from a form of the same Greek word as found in 1 Tim. 3:8 and the word grave.
 2. Titus 2:2.
 - C. The Christian life is not only a serious one, but it is a joyous one.
 1. Cheerfulness, and a sense of humor help in many difficult situations in life.
3. What it is saying is that the deacon is to take his responsibilities seriously.
 - A. He realizes that he is working for the "Master" and therefore completes that work with dignity.
4. To sum it up he does not go about his duties flippantly.

B. Holding The Mystery Of The Faith In A Pure Conscience:

1. This suggests that the deacon will hold revealed truth with personal holiness.
 - A. Here, both that which is held (the faith) and the container are emphasized.
2. Deacons must be willing to stand for the truth of God.
 - A. They dare not be wishy-washy!
3. They must hold fast - firmly onto the faith.
 - A. It is possible for an individual to apostatize from the faith without planning on doing so.
 - B. He may simply drift away.
 1. Yet if he holds fast that is impossible!
4. But not only must they hold fast their faith it must be done so in a pure conscience.
 - A. Some violate their conscience by doing things that they know to be wrong.
 1. Paul, here, warns concerning just that.

C. First Be Proved:

1. All that is being said here is that these are not to be accepted until their character is approved.
 - A. And that they have sufficient experience, in the church that indicates their ability to carry out their duties.
2. This eliminates recent converts.

- A. They have as yet to "prove" themselves.
- 3. Involved in this is the knowing and doing of God's will.
 - 1. This takes time and practice.
- D. Blameless:
 - 1. We need to understand that this does not mean perfection.
 - A. If so then no one would qualify.
 - 2. This person's life is to be such that he is above reproach.
 - A. When his life is examined we find it unimpeachable.
 - 1. No "black marks" against his character.
 - 2. He is free from legitimate accusation.
 - 3. He is the possessor of a good reputation.
- 6. Domestic Qualifications:
 - A. Husband Of One Wife:
 - 1. As we can see from this the deacon is to be married.
 - A. By the way this qualification quickly rules out women serving in the office of a deacon as it does an elder - Tit. 1:6.
 - 2. This particular qualification alludes to a major problem during the time of the early church.
 - 1. Polygamy.
 - 2. Paul is not dealing with a man whose first wife has passed away and then remarried again.
 - A. You see this man is still the husband of one wife - Rom. 7:2, 3.
 - 3. Therefore, were men to have a plurality of wives they could not qualify.
 - 3. Also, we should understand that this would apply to the man who has been involved in an unscriptural divorce and remarriage.
 - A. As we have already seen from Romans 7 the marriage bond is permanent.
 - 1. Only to be broken by death or fornication - Mt. 19:9.
 - B. It is my contention that a man who is divorced for a reason other than fornication and remarries cannot serve as a deacon.
 - B. Ruling Their Children And Their Houses Well:
 - 1. This points to the fact that the deacon is to have his children in subjection to him.
 - A. It does not mean that the deacon may not have any problems at all with his children.
 - B. Or that they will never make a mistake.
 - 2. The simple point is that it forbids the man who does not have his children under control from being a deacon.
 - A. If his children will not listen to him, then neither will anyone else.
 - 3. Let me briefly touch on one more point here and then we will move on.
 - A. Although the word children is plural I do not believe that the Bible mandates that there be a plurality of children in this family in order for this man to be qualified.
 - 1. We discussed that in more detail when we examined the qualifications of the elders so refer back to your notes on that.

2. I believe that we will see several valid arguments against the necessity of a plurality in either case.
7. Qualifications Of The Wives:
- A. Because of the position that the deacon holds in the church there are also qualifications outlined for their wives.
 1. We need to get this point straight.
 2. The wife, or children as we have already seen, can just as easily disqualify her husband from the office of the deacon.
 - B. Grave:
 1. Serious-mindedness in manner of life, behavior, speech, and action.
 2. She must be modest.
 - A. Wouldn't it be a shame that wives prevented their husbands from holding the office of a deacon because they think they have to run around half-naked in the summer?
 3. She must inspire respect by her conduct.
 - A. In other words every aspect of her life should be such that she would not cause someone to be embarrassed to tell others that she is one of the deacon's wives.
 - C. Not Slanderers:
 1. This word comes from the Greek word "diabolos" from which we get the word translated Devil.
 - A. Literally the idea is of a she-devil.
 2. This woman is not a loose talker, or busybody.
 - A. I've seen some women in the church who after they die you have to take a club and beat their tongues to death.
 3. She is not a false accuser, neither is she given to any kind of gossip or tale-bearing.
 - A. She should be of such a nature that she would not relate overheard church business.
 4. To sum it up she must have self-control of her tongue.
 - D. Sober:
 1. Basically the idea of temperate, calm, and prudent is what is in mind here.
 2. She will be self-controlled and moderate.
 - E. Faithful In All Things:
 1. She should be obedient, dependable, trustworthy, reliable, faithful in every relationship with all people and things – Heb. 13:17.

CONCLUSION:

1. As we give consideration to the subject of the role of the deacon we need to keep these qualifications, of the husband, wife, and children in mind.
 - A. They are of utmost importance.
 - B. We dare not enter into this without much thought and prayer.

THE PREACHER AND HIS WORK

Robert Stapleton

INTRODUCTION:

1. Since we have discussed the work and responsibilities of both the deacons and elders I thought we would also give some thought to the evangelist.
 - A. There is a great amount of misunderstanding when it comes to this subject.
 1. No doubt much of it is due to our aping the denominational world.
 - B. Were the average member of the church asked what the responsibilities of the evangelist are we would see our lack of knowledge on this subject.
 1. Someone has said, "A church will not be long without a preacher but the church, elders, and preacher profoundly do not know his duty!"
 2. Let me list what most people feel to be the work or duties of the evangelist.
 - A. It has been said that the preacher is "... wanted when someone is 'hatched, matched, or dispatched.'"
 - B. Here is how one person explained the work of the evangelist, "He is to be a good organizer, public relations expert, professional counselor, great promoter and fund raiser, wonderful with youth, superior teacher, eloquent and entertaining speaker, excellent mixer, handy errand boy, experienced business executive, bookworm, substitution song leader, official prayer leader, both pusher and puller."
 - C. As I look over that list, and compare it to what Paul told both Timothy and Titus, relative to the work of the evangelist, I see these ideas have not come from God.
2. We are going backwards, as far as the church is concerned, in regards to preachers.
 - A. Numerous studies have shown that we are losing men each year who are not being replaced.
 1. No doubt the motivating factor behind this is the attitude the church has in relation to its preachers.
 - A. "The Perfect Preacher – Results of a computerized survey indicate that the perfect preacher preaches exactly 15 minutes. He condemns sin, but never embarrasses anyone. He works from 8:00 a.m. until midnight and is also the janitor. He makes \$60.00 a week, wears good clothes, drives a new car, and gives \$50.00 a week to the poor. He is 28 years old, has been preaching for 25 years, is wonderfully gentle and handsome, loves to work with teen-agers and spends countless hours with senior citizens. He makes 15 calls daily on church families, shut-in and hospital patients, and is always in his office when needed. "
 - B. Whether we will admit it or not preachers are normally judged by what they do worse on our list of expectations of the perfect preacher.
 1. Because of this few parents today are encouraging their boys to be preachers.
 2. And their daughters to be preacher's wives.
 3. I've said all of that to say this:
 - A. If we restore the job of real preaching and stand behind those men who dare to do so we will reverse that trend.

- B. But so long as we continue to keep our preachers living in a "Goldfish Bowl."
 - 1. Demanding they be everything but preachers.
 - 2. Squall like a "Banshee Indian" when they preach over 20 minutes.
 - 3. Lay upon them the duties of secretary, handy-man, and "gofer."
 - A. People we're going to continue to go backwards.

BODY:

1. WORD STUDY:

- A. There are three words found in scripture that refer to the preacher.
 - 1. Evangelist - Minister - Preacher
- B. Evangelist – EUAGGELISTES.
 - 1. The term evangelist refers to that one who is "... a bringer of good tidings..."
 - A. Thayer's Greek English Lexicon of the N.T., p. 257.
 - B. Basically it refers to one "...whose work was not confined to a particular church." Word Studies In The N.T., Vol. 4, pp. 321, 322.
 - 1. Acts 21:8; Eph. 4:11; 2 Tim. 4:5
- C. Minister – DIAKONOS.
 - 1. This word refers to "...a servant, attendant, minister, deacon." Vines, p. 754.
 - A. It is found in the following scriptures in reference to the word minister: Mk. 10:43; Rom. 13:4 (twice); 15:8; 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:15 (twice); Gal. 2:17; Eph. 6:21; Col. 1:7, 23, 25; 4:7; 1 Thess. 3:2; 1 Tim. 4:6.
- D. Preacher – KERUX.
 - 1. "A herald, is used (a) of the preacher of the gospel, 1 Tim. 2:7; 2 Tim. 1:11." Vines, p. 884.
 - 2. This has close association to the Greek word Kerusso which, "signifies (a) to be a herald, or, in general, to proclaim (b) to preach the gospel as a herald (c) to preach the word." Vines, p. 883.
 - A. This word is extensively throughout the N.T.

2. QUALIFICATIONS:

- A. No doubt all are aware that there are qualifications listed in scripture for elders and deacons.
 - 1. But were you aware that there are qualifications given in regards to the evangelist or preacher?
 - A. Undoubtedly we are not or we would not have such a problem today in this area.
- B. Diligent:
 - 1. The work of the evangelist is no place for a lazy man.
 - A. 1 Timothy 4:15.
 - B. 2 Timothy 2:15.
 - 2. Sometimes our ignorance of these qualifications raises its ugly head right here.
 - A. Because the preacher is not doing what we think he ought to be doing we

- imply (or come right out and say so) that he is lazy.
 - 1. After all everybody knows that a preacher "only works three or four hours a week."
 - A. When he teaches and preaches.
 - 2. "The rest of his time is his to do as he pleases." (?)
 - C. The preacher must be an example to them that believe.
 - 1. Paul enumerates several areas that the evangelist was to set a good example in - 1 Tim. 4:12.
 - A. Word - This would involve all teaching and verbal situations.
 - B. Conversation - This alludes to manner of life rather than verbal conversation.
 - C. Charity - This deals with the preachers love for God and man.
 - 1. In our society, with its educational demands, men won't preach if they do not love both God and man.
 - D. In spirit - This is omitted from the best manuscripts.
 - E. Purity - This deals with the motives of the evangelist.
 - 1. He should be pure, holy, and clean - 1 Tim. 5:22.
 - D. Must take heed to himself - 1 Tim. 4:16.
 - 1. Literally this means to "fasten your attention on," Word Studies In The N.T., Vol. 4, p. 254.
 - 2. He, therefore, is to pay close attention to himself and his doctrine as his salvation, as with the salvation of those who hear him, depends largely on this.
 - E. Take heed to his teaching.
 - 1. He is to practice what he preaches - 1 Tim. 4:16.
 - 2. As we've already said, his, along with the salvation of others, depends on this.
 - A. Suppose he fails to take heed to his teaching?
 - 1. In other words he teaches what he pleases which leads to error.
 - B. Where will that lead him and those who hear and follow?
 - 1. No doubt we can see the need of elders being able to "stop the mouths of the deceiver" – Tit. 1:9-11.
 - 2. Also the need of individuals who will "search the scriptures" to see whether what he says is true or not - Acts 17:11.
3. WORK OF THE EVANGELIST:
 - A. Paul charged Timothy to do the work of the evangelist - 2 Tim. 4:5.
 - 1. Therefore, we see that the work of the evangelist is just that - work.
 - 2. But only God has the right to dictate what that work is.
 - A. Today the modern church is attempting to rewrite God's laws in this area.
 - B. The primary work of the preacher is preaching - 2 Tim. 4:1, 2.
 - 1. A preacher is to preach - first, last, and always.
 - A. And he should not allow the brethren to reroute him in this area.
 - 2. As far as the preacher is concerned (or should be concerned) he works for Christ and not for the congregation.
 - A. Yet in almost all of the congregations of the church the concept is, if there are 100 member, there are 100 bosses and one employee - the preacher.

1. He works for God and with the brethren.
- C. In preaching he has been charged (i.e. commanded) to reprove, rebuke, and exhort - 2 Tim. 4: 2.
 1. The preacher who will not reprove and rebuke is not God's preacher.
 - A. He is man's.
 - B. He has allowed himself to be added to the number of "ear ticklers" – 2 Tim. 4:3.
 2. The word "reprove" means to convict of error.
 3. While the word "rebuke" "implies a sharp, severe rebuke."
 - A. This is what is called "negative preaching" that so many in the church want done away with today.
 4. He is to "exhort" which conveys the idea of "beseeching."
- D. He is to ordain elders – Tit. 1:5.
 1. He has the responsibility to appoint qualified men to the office of elder.
 - A. This involves proper teaching, in order that men might meet the qualifications.
 - B. He is not to take "the pick of the litter" but only those who meet the distinct qualifications as outlined by Paul in 1 Tim. 3 and Titus 1.
 1. Neither is he to appoint men who will "side with him" just for the sake of such.
- E. He is to warn against apostasy - 1 Tim. 4:1-6.
 1. From the very beginning of the church until now apostasy continues.
 2. Preachers must be aware of the problems confronting the church in this area.
 - A. And prepare themselves to oppose such.
- F. He must be willing to defend the truth - 1 Tim. 1:3.
 1. The preacher who will not defend the truth needs to find another job.
 2. In order for him to be able to defend the truth he must be a student of the Word - 2 Tim. 2:15.
 1. The preacher who spends only a few minutes a week in study robs himself and the congregation that he works with.
 2. The preacher who waits until Saturday night to prepare his sermons finds himself lacking when he enters the pulpit on Sunday.
- G. He must be active in the evangelization of the lost - Rom. 10:14.
- H. He has the responsibility of rebuking elders when they sin - 1 Tim. 5:17-20.
 1. Usually this doesn't add any "brownie points" to his account.
 - A. Sometimes it gets him fired.
 2. But whatever the result he must be willing to rebuke the elder who sins.
- I. He has the responsibility of confirming the church - 1 Tim. 4: 6.
 1. The evangelist realizes he has been given the responsibility to confirm or strengthen the church.
 - A. This can only be accomplished through proper study and teaching.
- J. He recruits and trains workers - 2 Tim. 2: 2.
 1. Every evangelist should be active in encouraging others to take part in the work of the Lord.

2. The work of the church cannot be accomplished by the evangelist and the elders and deacons.
3. It is past time that the church comes to the realization that the work of the church is it's responsibility.
 - A. Until this is done the work will continue to suffer.

CONCLUSION:

1. Perhaps you have seen from this study that our concept of the work of the evangelist and God's concept differs greatly.
 - A. We cannot expect God to change His concept.
 1. Therefore we must change our concept to be in line with the Lord's.